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Quakerism and the Present Crisis

HOWARD H. BRINTON

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Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

URGE UNITED CHRISTIAN STAND AGAINST WAR

A declaration to be signed by any person who desired to, above eighteen years of age, was recently circulated by Rev. B. C. Hopson, Vicar of Christ Church, Cockfosters, Barnet, England, after a meeting on "Christ and War" in his parish house. The statement read: "We, being members and friends of the congregation of Christ Church, Cockfosters, convinced that war is contrary to the teaching and example of our Lord Jesus Christ, declare that we will not bear arms in the event of another war, or help in the preparation for it, and we respectfully urge all the Christian congregations of the world to make a similar declaration." Nearly one hundred and fifty people signed promptly.

RULING CONCERNING FOREIGN STUDENTS

The recent ruling of the Secretary of Labor to the effect that foreign students admitted to the United States on a non-quota basis may not lawfully support themselves through remunerative employment while in attendance at American colleges has aroused a storm of protest. Secretary William N. Doak instituted this reactionary policy presumably on the theory that it would help American labor. In view of the fact that probably not twenty-five hundred jobs would be affected, the reason is not adequate, and the policy has been roundly condemned from every quarter, both for stupidity and for its obvious attack on international goodwill. The storm aroused by Secretary Doak's ill-advised action led him to modify the order to cover only students arriving since August 1. This still further diminishes its supposed value to American labor while continuing the ill will. Dr. Harry Emerson Fosdick, in his sermon on October 2, stated that, according to his legal adviser, the ruling makes it questionable for the church to engage a Chinese student to speak on China to members of the congregation and pay him a modest fee for it. He said, "His penalty is imprisonment and deportation. The money involved is negligible; the international ill will produced among the future leaders of many nations, who now here receive this blow in the face, is incalculable."

RESULTS OF BALLOT ON CHURCH UNION

The survey of sentiment among the Protestant churches of this country relative to church union, being made during the past spring and summer by the Institute of Social and Religious Research, has been referred to previously in these pages. In his preliminary survey, covering 7,293 ballots received up to July 15, H. Paul Douglass, Director of the Institute, says: "The outstanding feature of the results is that more than twice as many replies favor union in some form as favor the continuance of the present denominational system. Just about as many are for federal union as for general (organic) union." The union of related denominations was made a separate question in the ballot, and nine out of every ten votes favored at least so much of union. In the table ranking the denominations according to the degree of support given to each of the three options included in the ballot, it is apparent that a denomination which gives most of its votes to one of the three propositions naturally has not many left for the other two. In regard to this point Director Douglass states: "Thus, Lutherans led the list in approval of the present denominational system; which puts the Lutheran church next to the bottom in approval of federal union, and at the bottom in approval of general union. The Disciples, on the contrary, are at the bottom of the first two columns, but at the top of the third. This obviously reflects the historic commitment of this denomination to union." The tabulated report of the vote by denominations on the ballot on union of related denominations shows a close gradation from 97.1 to 82.4 per cent favoring union. The first four denominations with percentages favoring this union are as follows: Disciples of Christ, 97.1; Evangelical, 96.0; Methodist Episcopal, 94.8; Lutheran, 94.4.

ATTITUDES ON CHURCH UNION COMPARED

After the denominational comparison of the results of the Ballot on Church Union, the votes were next counted regionally and according to the type of community in which the voter lived. No appreciable difference appeared between the attitude of city, town, and country voters. Regionally, however, marked differences of attitude emerged. The region designated as South Atlantic and South Central is almost twice as much in favor of the existing denominational system as in the Mountain and Pacific section. The New England and Middle Atlantic division is the stronghold of federation sentiment, with the West and North Central respectively but little behind. The West leads in union sentiment with the North Central following somewhat closely. In regard to the union of related denominations, the Mountain and Pacific section leads, with a 96.5 vote favoring such union. Director Douglass says further: "A count of the ballots by age showed some interesting results. People under thirty are somewhat more favorable to the existing denominational system than those over thirty, and people under twenty most favorable of all. Whatever may be the theoretical attitude of its representatives, when confronted by a proposal for action in a matter about which it probably feels little responsibility, youth takes refuge behind the *status quo*." In regard to the final comparison between clerical and lay votes, the following statement is made: "Here much more pronounced differences appeared. Laymen are much more attached to the existing denominational order than are clergymen, but are also more strongly for general union. It is the clergy particularly who stand for federal union and for the union of related denominational families."

MANY COUNTRIES URGE AMERICAN PROHIBITION

An enormous fillip will be given to world-wide prohibition by a complete routing of the Wets at the forthcoming American Elections, says a press release issued by the American Committee of the World Prohibition Federation, from their U. S. A. headquarters at 150 Fifth Avenue, New York. The Federation, representing numerous organizations, groups and individuals in the various countries of Europe, Asia, Africa, Australia and of course, America, desires to express to the American people now engaged in their electoral campaign, profound admiration of and gratitude for the splendid lead which they have given during past years, despite many difficulties, to the Dry Cause. It recognizes how strenuous has been the opposition and how hard the fighting to conserve the Victory of 1919, a victory which smashed as with a stroke of lightning the regime of the saloon with its corruption, moral and social abuse, debauching the home, interfering with state legislation, permeating political parties, perverting legislatures, and even touching the capitol itself, as has been said. Knowing the activities of the Liquor Interests in other lands, the Federation endorses the truth of such an indictment. The enormous difficulties of America are fully appreciated abroad; they have been faced with strenuous efforts to meet those put forth by the Wets (who have had European and other support) to break down the National Dry Law. The fortitude and determination shown in America has gone far to maintain the best traditions of the pioneers of the Prohibition Idea. The eyes of the world are upon the U. S. A. at this time.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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Next Tuesday

ON next Tuesday occurs our quadrennial national field meet. In many ways the political situation as presented by this year's campaign is anomalous. On the one hand there are desperately important isues facing this country and the world which should be placed before the voting public for consideration and decision. Presumably that's what elections are for. One of the classic arguments for a country-wide presidential campaign every four years is that it offers opportunity for general education and expression on governmental policy as it relates to vital questions affecting the public welfare. The anomaly of the situation is found in the fact that the party lines have this time been so drawn that these great issues have been clouded or almost altogether avoided. To use a track meet term, the politicians have "pocketed" the people on the political course so that the latter cannot get forward with the issues that really count, being held back by the political runners whose only goal is office.

A favorite pre-election indoor sport is that of urging people to show their patriotism by casting their ballots at the polls. Under present conditions such an appeal is rather unimpressive. It is valid only on the assumption that when going to the polls it is possible to cast a discriminating ballot expressive of well considered convictions. In the present state of political affairs, this is for many well-nigh impossible, so far as what the major parties have to offer is concerned. The difference remaining between the latter is almost wholly one of degree and not of kind. Many a conscientious voter feels forced to the resort, either of largely ignoring principles and casting about in search of men who seem to stand for something intelligible in political administration, or of going with some minor party which boldly declares certain principles with which he may be in sympathy, but whose chances of success are so remote as to make the personnel of its candidates relatively insignificant. Such is the dilemma which multitudes of voters will face next Tuesday.

Unsatisfactory as such a set-up is, the Christian voter must accept it and wrestle with the problem, and not throw up his hands in disgust and despair. Perhaps, after all, it may be good for us to have to meet just such a situation, in which our very perplexity and feeling of futility may compel deeper thought and a greater readiness to face reality. Such a voter will seek to envisage for himself certain important questions which are at least in the background of the campaign and will scrutinize the parties and candidates with an eye to their probable attitude and relation to those issues.

While he may not consider it the major issue, he feels deeply on Prohibition. By their platforms and by the expression of their presidential candidates, both parties are committed to a change involving state option. Apparently, the Democratic party would drive faster and more recklessly toward the goal demanded by the wets. The Republicans, meantime, would enforce existing laws and not pull the congressional tap for beer and wine. The issue, as far as the major parties are concerned, would seem to be between repeal and nullification on one hand, and amendment and attempts at adequate safeguarding, on the other. While the dry voter will test above all the congressional and senatorial candidates, he will also have anxious regard for the personal attitude and record of the presidential candidates, knowing full well the significance of the leadership which may be exerted from the White House. No one can have a reasonable doubt as to which of the two candidates is the more favorable to the dry cause. However, the voter who holds tenaciously to prohibition in principle, scorning all suggestion of compromise and expediency, will turn to the Prohibition party to assuage his sense of outrage.

It is especially disappointing to the alert and well informed voter that the question of foreign policy has received practically no attention in this campaign. Since the peace of the world is in the balance, and since our attitude on a number of international questions is of paramount importance, it is a sad commentary on our political system that these questions have not been fully discussed. Particularly so, in view of the fact that our economic conditions, which have been so much to the fore, are so greatly affected by our international policies. Failing of forthright party declarations and discussion, the voter turns to the record of the present Administration and compares it with the personal record and attitude of the Democratic candidate, a big navy man, behind whom is the ominous shadow of Hearst. What is the Democratic candidate's position on disarmament? Is he in sympathy with the Hoover-Stimson doctrine of non-recognition of Japan's ill-gotten gains in Manchuria? How far would he cooperate with the League, which he so lightly repudiated some time ago? In good faith, does not the consistent Friend owe a vote of appreciation and support to President Hoover for

the splendid contribution his administration has made to the cause of peace and good will in the world? These are crucial questions, and the answer which the concerned voter finds to them may well go far toward determining his course of action on Tuesday.

Immediately before the public, of course, is our distressing economic situation, and the problem of how to extricate ourselves from it. It is a moral as well as an economic problem, involving the question of a more equitable distribution of the basic needs of life. The Democratic candidate is credited with being more socially minded than the Republican candidate, and of taking a more liberal point of view toward safeguarding the natural resources of the country in the interests of the public as opposed to their exploitation by private corporations. He is the self-declared popular champion of "the forgotten man." The liberal minded voter, while appreciating this attitude, will check Mr. Roosevelt's promised program of betterment against President Hoover's policies actually in operation. He will appraise the former's grasp of important questions of governmental policy, and compare it with that shown by the President, and will decide as to which man is the better equipped mentally and by experience to lead the country and its people out of its tribulation.

However, we have not yet "spoken to the condition" of an increasing number of deeply concerned voters. They have become so thoroughly convinced of the inherent iniquity of our political and economic system that they have lost interest in trying to determine what to them is the lesser of two evils, as represented by the two major parties. For them, such a course is merely a time-serving procedure and they will have none of it. While few of them are members of the Socialist party, they have great unity with its fundamental principle of production for use and not for profit, and in general support of that principle are prepared to vote for the Socialist candidate for president. They contend "that the ethical concern for a more democratic distribution of wealth and income is now supported by an economic discovery, namely, that vast incomes for a few tend to pile up capital so fast that the mass of the population, with their small incomes, cannot buy the goods produced." It is their desire both to protest against the present system, but, more positively, to help build up a political organization that will embody basic Christian principles of economic justice. When urged not to throw their votes away, they reply that the one way to do that thing would be to vote for what they do not really want—and get it! They contend that as long as they play teeter-totter with the old parties, on the basis of the immediate expediency which is always urged, they are not only marking time but are not true to the Christian idealism which they profess and which they see embodied in a new political and economic organization.

Such are a few of the considerations which the thoughtful voter will weigh seriously on November 8. Decisions will vary among the most conscientious of voters as they face a confused and complicated presentation of issues and candidates. Some will take the close-up view for the immediate good, or comparative good, while others will take the long look toward the ultimate goal. It is not for us to dogmatize by presuming to know and declare the way in which the voter should exercise his solemn responsibility in the seclusion of the voting booth. We have merely indicated some of the serious deliberations which we, with others, have pondered in seeking how best to fulfill on election day the highest requirements of Christian citizenship.

Quakerism and the Present Crisis

By Howard H. Brinton

An Address delivered before the German Yearly Meeting held in August at Bad Pyrmont, Germany

In coming from America to England a year ago I felt that I was coming to the mother country of Quakerism, and in coming from England to Germany at the present time I feel that I am coming to the grandmother country of Quakerism. Germany was the ancient home of those mystical movements which spread to Holland and to England in the sixteenth and seventeenth centuries and carried the germinating ideas out of which the Society of Friends grew. George Fox was a great religious genius but, like other religious geniuses, including the founders of all the world religions, he did not invent something entirely new. He drew deeply on the experience of mankind and interpreted, in terms which his own age could understand, the eternal truth which every great prophet has endeavoured in some measure to express.

Quakerism can be accounted for in two ways: either as the left wing of the Protestant movement—that is, as the extreme logical outcome of Protestant principles—or as something quite as different from Protestantism as it is from Catholicism. I believe that the latter view is nearer the truth and that Quakerism has a unique outlook and meaning of its own. Many mistakes which the Society of Friends has made during its history have arisen from holding that, as Protestantism resulted from stripping Catholicism of much of its richness of detail, so Quakerism results from a further stripping. This negative view has given rise to two tendencies in America from which Quakerism elsewhere can take warning. In some parts of America it is believed that any religious service of the Protestant type, but somewhat simpler than the usual Protestant service because of the absence of certain rites, can be characterized as Quaker. In other parts of my country the essence of Quakerism is held to be an extreme and formal simplicity in dress, speech, behaviour and worship. It is true that Quakerism is in some respects simple, but in other respects it is highly complex. It does subtract certain things but it adds many more.

The Spiritual Ancestry of Quakerism

If we trace the spiritual ancestry of our faith, we see that it is not descended in a direct line from organized Protestantism nor from the English Puritanism which was its heir. It is

true that elements of Puritan asceticism passed into Quakerism but the Puritans of the seventeenth century were well aware, as were the early Friends, that the two movements represented fundamentally different religious trends. There was in Northern Europe not one reformation but two. These proceeded along different lines. Quakerism is the lineal descendant not of the reformation of Luther and Calvin but of an earlier and independent protest against the then dominant Roman Catholicism. This reformation was accompanied by no spectacular political events. It grew very slowly, generally under-ground and in secret places. It has always been present in some degree in the Catholic Church which has from time to time canonized or burned its leaders. We find it reaching a high degree of power and self-interpretation among the German mystics of the fourteenth century; such men, for example, as Eckhart and Tauler. It spread through various mystical fellowships among which we may instance the "Friends of God" and the "Brethren of the Common Life." Luther at first drew strength from this movement, particularly from the mystical book which he labeled "The German Theology," but later he rejected it vehemently and persecuted its adherents. It continued however through Schwenkfeld and Denck and through the Anabaptist movement. Its profoundest philosopher was Jacob Boehme whose treatises, paraphrased and translated in English and Dutch, exerted an astonishing influence. Anabaptism, driven out of Germany by Protestant persecution, took root in England and was one of the influences which produced the fervent outburst of mystical religion during the Commonwealth period of the seventeenth century. It was out of this movement that Quakerism grew and the Society of Friends remains today the chief organized inheritor and exponent of this ancient non-Protestant reformation.

It is evident that if Quakerism is a third view distinct from Protestantism and Catholicism, it has its own form of worship growing out its doctrine of man's relation to God, and its own ethics and social theory. I am concerned in this paper not primarily with worship or theology, but with social theory, although all three manifestations of religious life are profoundly interdependent. We find the whole world today in economic crisis and it is a proper question to ask,—what answer does Quakerism give to the serious problems of the moment? Does its answer differ from that of other Christian bodies and if so, in what particulars?

Humanity Out of Control

The present crisis has many causes, of types which economists can point out. Among them are reparations, war debts, tariffs, mal-distribution of gold, etc., etc., etc. Such matters are all within human control. Our misfortunes are not due to any such calamity as fire, flood, earthquake, plague or famine visited upon us by relentless nature. Science has enabled us to bring nature within a measure of control, but, unfortunately, it has not taught us how to control ourselves. Our troubles are due to our own stupidity and wickedness. In the midst of abundant harvests and over-flowing factories we stand bewildered and destitute.

Obviously, the chief cause of trouble is that we are losing, or have already largely lost, our realization, conscious or unconscious, of dependence on one another. The result is disintegration. Everywhere the bonds of union are breaking. Disintegration expresses itself in heightened national consciousness, in class consciousness and in a struggle for spiritual, intellectual, and economic self-efficiency. The modern world tends to resemble the atoms of a gas, each atom going on its own career regardless of the others unless a chance collision changes its course. Nations strive to cut themselves off from other nations by tariff walls; business organizations act on the principle that only by disregarding interests apparently other than their own can they succeed. Men cut themselves off from religious societies, accounting themselves spiritually self-sufficient. We have heard it said that art exists for art's sake; that religion should remain in its own territory and not interfere with politics, economics or whatever is not its own peculiar business. "Self-determination" is a watch word in every field. Just as in science we hear of complex atoms sometimes breaking up into simpler atoms, but not the reverse process, so in society disintegration proceeds apace and there are few attempts at integration. Everywhere the world of darkness advances on the world of light.

The causes of this disintegration lie deep down among those obscure forces in the human soul which determine history. I shall discuss two of the more visible manifestations of these tendencies—the Protestant theory in religion and the analytical approach to science—both of which have profoundly influenced the whole of Western thought. To these two we owe much of the great progress, spiritual and material, achieved by Europe during the past three centuries; but, as happens with all important achievements, a time arrives when they are unable to meet the need of a changing world.

The Limitation of Protestant Theory

The early Medieval Church envisioned a great and unified ideal which was most nearly, though even then very imperfectly, realized in the twelfth and thirteenth centuries. The Church aimed to be, in very truth, the "City of God"; that is, a supernatural order within a natural order, a divinely inspired organ of moral discipline and redemption in which the Divine will was known and recognized by means of an infallible institution. The Church in this, its golden age, worked out a synthesis of Church and State, of faith and reason, of the supernatural and the natural, of liberty and authority, of individualism and collectivism, which harmonized the two terms of the dualism in a practical way without destroying the claims of either. But the Church was not the only institution which provided means by which the individual could fit into a larger whole. The feudal system, the trade guild, the monastic order and many cognate organizations gave him work to do and safe-guarded his happiness. This was a notable achievement, but in a changing world no formulation can prove permanent because new forces perpetually come in which require new adjustment. A day of fresh discovery and exploration both in nature and in the soul of man was dawning, and with it came a new self-consciousness and self-examination. Protestantism discovered, through personal religious experience, that the Church as an institution was unnecessary as a means of communication between man and God. God dealt with man directly as one person with another, and salvation was dependent on God's will alone. The result was eventually a pure individualism which became more evident in Calvinism than in Lutheranism. If all the members of the Church are bound to each other from within into a single organism interpreted as the body of Christ and a continuation of the Incarnation, then the Church becomes a necessary means of salvation. But if man is saved because of his relation to God alone, there is little in his religion to unite him to his fellow members in the Church. Salvation becomes an individual process and the Protestant becomes abnormally occupied with his own soul. There is nothing in Protestant doctrine, however much there may be in practice, which ties my salvation to the salvation of another. The relation is an upward, vertical one with God, theoretically independent of the horizontal relation with man and even less concerned with the downward relation to the world of sense. In Catholicism the upward, downward and horizontal relations were interdependent although confined within the narrow bounds of an institution. The breaking apart of these three relations and the independent development of each has had, I believe, much to do with the tendency toward disintegration in Western Europe and America during the past few centuries.

How Analytical Science is Disintegrating

The other disintegrating force, which I wish to dwell upon briefly, is scientific analysis, useful, even indispensable, but

misleading when hypostatized by what has been called the "nothing but" philosophy.

Man is analyzed into so many chemical elements and therefore is "nothing but" a swarm of atoms of certain kinds. The Bible has been analyzed into a collection of miscellaneous documents of widely varying authenticity and is therefore "nothing but" just such a collection. Our minds have been analyzed into separate reflexes and conditioned reflexes and are therefore simply bundles of such reflexes. Science must tear things apart in order to learn how they are put together. The analytical method always goes backward, never forward, in order to understand. Science has achieved magnificent abstract syntheses, such for example as the theory of gravitation and the theory of evolution, but these great intellectual generalizations are indifferent to the particular concrete events which illustrate them, and which therefore always remain independent of each other. This individualism in religion and science has grown out of and has in turn been carried into economic theory. The economic man should be one hundred per cent selfish; otherwise the law of supply and demand will not operate smoothly. His maxim might be orderly stated thus: "Let man be given freedom to follow his own enlightened self-interest and all will be economically well."

Atomic Philosophy of Life Inadequate

The joint result of an atomic religion and an atomic science has been a prevailingly atomic philosophy of life. To many modern minds the world appears to be a loose collection of things and events piled together like the grains of sand in a sand heap. Now that the accumulated capital left over from past ages of organic unity is being exhausted, the Western World appears to be slowly drifting toward chaos. Scientists and economists offer as a solution to this difficulty an appeal to reason and a more thorough application of the laws which govern rational self-interest. Yet the problem as well as its solution lies deeper than the rational level. There are as many "reasons" for self-indulgence as for self-sacrifice. Reason can only deal with what it receives; it cannot alone create the new and unpredictable. Only the Spirit of God welling up from the hidden deep in the soul can generate those vital forces which unite men into living social organisms.

The atomizing tendencies in science and religion have, I repeat, been useful. Progress is made possible by destroying the old as well as by creating the new. If an old synthesis has outlived its usefulness there must be an analytic process which dissolves it and develops the parts separately in order that there may be a new synthesis on a higher level. History shows us that the evolution of men has proceeded by an alternation of a mechanical, analytic process which disintegrates and a mystical synthetic process which integrates on a new plane. It seems probable that the disintegrating process has now almost reached its limit and that we can look forward in the near future (perhaps within a century) to a new synthesis. Science seems already to have turned the corner. Its newest categories are non-mechanical,—witness the Gestalt theory in Psychology; emergent evolution in biology and organic theories of the structure of matter in physics. Will not religion follow the lead of science today just as it did in the seventeenth century?

(To be continued)

So This is Control!

By G. Raymond Booth

About a year and a half ago, Raymond Booth contributed to our pages an article setting forth the liquor situation in Canada under the present regime. In accordance with a suggestion made by a subscriber, we requested him to review for our readers the present conditions in the Dominion. His statement is timely in view of all that is being said and written these days in behalf of so-called government control.

LARGE numbers of U. S. A. automobiles are to be seen daily on the streets and highways of Ontario carrying plates bearing the legend, "Repeal the Eighteenth Amendment for Prosperity." It is a very clever exploitation of the depression. Canadian people are unable to see that rather large consumption of liquor has cured our economic ills. Canada and the United States, despite insane tariff walls, and Imperial Conferences are pretty much an economic unity. The government refuses to make public its figures on the unemployment situation or the economic situation generally. An independent study made last spring by university professors for the Political Science Association of Canada revealed at that time that, exclusive of farmers and sales people, the unemployment in Canada amounted to 35 per cent. It is admittedly higher now and is still increasing. The national income according to Prof. J. F. Parkinson of University College, University of Toronto, has decreased 30 per cent since 1929 while Miss Agnes MacPhail, Farmerite M. P., points out that the products of Canadian farms has decreased in value 60 per cent. This decrease is only partially compensated for by the fact that farmer needs for production have decreased by only 14 per cent. Grape growers in the fertile Niagara peninsular district, despite the fact that the government is encouraging the consumption of wine in preference to stronger drinks, banded together this fall and allowed their grape crop to rot on the vines because they could not make wages picking them. I do not attribute the depression in Canada to a very great extent to the large consumption of liquor, neither do I think prosperity will come in the United States that way.

Canadians have been, and still are, essentially a law abiding people. Public office, whether elective or appointive, is treated as a sacred trust. One cannot compare conditions in one country with those of another and thereby determine the probable results of any particular social or political theory such as prohibition. Also, in making any analysis of crime, one must take into account economic conditions. Without attempting to make such an analysis in this brief statement one can nevertheless state positively that major crimes began to show a sharp increase in Ontario coincident with the establishment in 1927 of the government sale of liquor. In Toronto, which has been signally free from crime traditionally, and still is, hundreds of additional police have been added to the force in excess of the numbers required under the old regime by the normal growth of the city. Taxes have risen sharply and, although the Provincial Government alone receives an annual profit of about $8,000,000 from the sale of liquor, deficits have increased much more. A Royal Commission authorized the increase of automobile insurance rates by about 50 per cent. Speed limits which are already absurdly low are rigidly enforced, yet highway accidents and fatalities steadily increase out of proportion to the number of cars on the highways.

It sounds like a comparatively simple alternative to turn from prohibition to liquor control. In Ontario the enabling act known as the "Liquor Control Act" placed in the hands of a commission of three very able men wide powers of administration. These men have performed their duties conscien-

tiously. Yet regulation (law, to all intents and purposes) has proven so difficult that in 1931 a booklet of regulations was issued. The booklet has 100 pages and lists 157 regulations which with sub-regulations, brings the total up to 222. The question naturally arises, since the word "control" sounds so well, whether liquor is easier to control by a blanket prohibition against its use or by selling it under 222 prohibitions. The above regulations are exclusive of the Dominion laws regulating manufacture, etc. and also of the Provincial laws against the abuse of liquor once the consumer has gotten it. One suspects that the liquor business is inherently lawless.

The liquor business, whether the vendor be a skulking bootlegger in a dark lane or His Majesty the King, through his Ministers, of necessity exerts a detrimental effect upon government, business, social customs, and religion.

The least that can be said for it in Canada is that the government, which went into the liquor business solely to render a service under lawful auspices as was demanded by the people, has discovered an easy way to get revenue and is depending more and more on liquor revenue to fill its coffers. Obviously, the influence of the brewer and distiller has not and will not grow less under such conditions.

In these days when food, shelter, and clothing are at such a premium, it seems inconsistent to see a government competing against those who have food, clothing, and shelter to sell and also against women and children who so urgently need them. Yet a government of a province of 3,000,000 people has so competed to the tune of $50,000,000 annually. On March 11, 1931, Sir Henry Drayton, reporting for the Liquor Control Board for the year ending October 31, 1930, which year was coincident with the first year of depression, said, pp. 11, "It will be noted that in two years Ontario sales increased 167 per cent, as against a decrease in other Canadian sales of 13.98 per cent. However, since the depression began there has been a decrease of 19 per cent in Ontario sales. This is still 11 per cent higher than the above reported 30 per cent decrease in national income. I have already indicated that our unemployment figures stand at 35 per cent. Theoretically, the unemployed cannot buy liquor since they have no wages with which to buy. This would indicate, therefore, that 65 per cent of the people are now buying only 19 per cent less than 100 per cent bought prior to 1929. Actually this does not happen, for the unemployed, many of them, still find money someway to buy liquor. It is probably safe to say, however, that liquor consumption is on the increase among those who can still live normally.

The social effects of the "control" system are, in my opinion, more devastating that a saloon system would be and if I were faced with such an alternative, I would unhesitatingly cast my vote for a saloon system of dispensing liquor. The L. C. A. and all other "control" systems are based on the theory that liquor, if drank at all, must be consumed in the home. A saloon system would at least spare the children the necessity of being reared in the constant presence of a social custom so destructive. The present system makes it a necessity for a man to buy enough each time to last until next pay day. If he has any lack of will power he drinks it immediately and next week orders a larger amount, ad infinitum.

A few nights ago a policeman and I stopped a man from beating up his wife in front of my home. They were just young people, married only two years. She told a pitiful story of hopes blasted, furniture sold, beatings received, etc. and showed us a scar on one arm which had required four stitches, the result of an attempted stabbing by her husband. The policeman demanded his liquor permit which showed purchases of over $250 in eight months on a salary of $25 weekly. The permit was confiscated which means, not that he will quit drinking, but that along with many thousands of others so treated he will become a customer of the ever present bootlegger.

Catholics are usually credited with being the only church folk who are wet. Needless to say the impression is quite erroneous. Ontario is predominantly Protestant. Probably no government has such a high percentage of Protestant church constituency as does Ontario. No major denomination speaks decisively on the question. Four hundred ministers of the gospel last year availed themselves of the special permits given to the clergy. Someone has said that the church in dealing with evil at first condemns, then condones, then embraces, then applauds. The churches of Canada are no longer condemning with a clear voice.

Liquor came back into Ontario first through the efforts of a "light wines and beer" policy but 4.4 per cent beer did not long satisfy. In 1927 the L. C. A. stores were opened on June 1st. Still the greed of the brewer and distiller is unsatisfied and very strong representations are being made to legislate beer gardens and hotel bars.

Canada has not solved her liquor problem by "control."

Toronto, Canada.

William Penn and the Indians

By LAWRENCE LINDLEY

THE secret of the success of William Penn's dealings with the Indians is given well in his own words taken from his letter to them, sent by his cousin and deputy, William Markham, in October, 1681, when he says: "But I desire to enjoy it (Pennsylvania) with your love and consent, that we may always live together as neighbors and friends. . . . I have great love and regards towards you; and desire to win and gain your love and friendship by a kind, just and peaceful life."

That these words were not empty sentiment by which he hoped to throw the Indians off their guard so that he might take advantage of them, is borne out by his subsequent dealings with them. For instance, he refused to sell to one company for 6000 pounds, when he was in serious need of money, the monopoly to the trade with the Indians in Pennsylvania because he knew both the character of frontier traders and the valuable bargains to be obtained from a drunken Indian.

William Penn was desirous that Indians be treated the same as whites. He tried to use the same regulations for the sale of liquor to them and in 1684 informed his Council that at the request of the chiefs he had consented to allow them to buy rum if they would take the same punishment for drunkenness as the English. This evidently was unsatisfactory for in 1701 a very stringent law was enacted against selling strong liquor to Indians and Friends were active in protecting the Indians from this evil.

Penn provided in his "Conditions and Concessions" that offenders against Indians should be treated as if the misdeeds were against their fellow-whites, that Indian criminals should be brought before magistrates just as white criminals were, and that in cases of difference an arbitration committee of twelve, six Indians and six whites, should end them. That the social organization of the Indians, very different from that of the English, had not prepared them for such a plan is indicated by its early abandonment. But the fact that the Indians responded to the spirit of Penn is shown in that their "kings" were prompt in settling for depredations, such as stealing hogs, committed

by their subjects, when these offenses were brought to their attention.

The Great Treaty at Shackamaxon in 1883, made immortal by the painting of West and by the characterization of Voltaire as the only treaty "never sworn to and never broken," is significant primarily as representative of the upright dealings of Penn with the Indians. The purchase of land from them was not an innovation. It had been practiced frequently, although not uniformly, in New England, New York, and New Jersey. Rather than placing the emphasis on the fact that Penn bought his land from the Indians, Isaac Sharpless stresses other points; that he always paid what seemed to the Indians a fair price; that purchases should be on a basis to which both parties would voluntarily give their consent; that advantage was not taken of the Indians by getting them drunk or cheating them with false maps; that his treaties were open and honorable contracts without any tinge of sharpness; his dealings were always conducted in such a manner that the Indians in thinking over his transactions with them, had nothing to repent of; finally, Penn and his representatives held firmly to the terms on which they had solemnly agreed.

It was Penn's practice to buy land from the Indians as it was needed for settlement. Practically the whole of the colony was purchased of the natives, some of it several times over due to claims of different groups of Indians. The Six Nations of New York claimed a suzerainty over the Indians of Pennsylvania and by this token their land also. For this reason Penn, in 1696, bought of the Governor of New York, acting for the Six Nations, the lands on both sides of the Susquehanna throughout the whole Province. The Pennsylvania Indians, however, not feeling satisfied to be left out of this purchase, Penn explained that he was only buying the right of the Six Nations, which was thereby extinguished, and he laid the parchment on the ground between the red and white men to indicate joint ownership. In 1700, he bought over again the same lands from the Pennsylvania Indians to their perfect satisfaction.

Penn's foresight—in keeping land bought up from the Indians so far ahead of frontier settlements that the problem of settlers occupying lands still claimed by the Indians never arose—saved his colony in his time those troubles which in other colonies, and later in Pennsylvania, was one of the greatest sources of friction between the settlers and Indians.

For seventy-three years the desire of William Penn and his followers to win and keep the friendship of the Indians by a kind, just and peaceable life carried out in all their dealings, maintained an unbroken peace. "The frontier was safe from marauders, tomahawks and scalping knives were unknown, and traders carried on their business with safety."

Even after the good will of the Indians was alienated by the "Walking Purchase" and other outrages of this nature and the way of "bloody revenge" was taken up by the Red Men, it is said that only three Quakers were killed by the Indians in Pennsylvania troubles "and they had so far abandoned their ordinary trustful attitude as to carry guns in defense."

John Heckewelder, the Moravian missionary, speaking of the sacredness with which the Indians held the friendship of William Penn, said: "In commemoration of these conferences (with William Penn) they frequently assembled together in some shady spot, as near as possible similar to those where they used to meet their brother Mignon, and there laid all his 'words' or speeches with those of his descendants on a blanket or clean piece of bark, and with great satisfaction went successively over the whole. This practice (which I have frequently witnessed) continued until the year 1780, when the disturbances which then took place put an end to it, probably forever."

(For reference see "Friends and the Indians," by Rayner W. Kelsey, "A Quaker Experiment in Government," by Isaac Sharpless, and "Life of William Penn" by Janney.)

Quaker Orphans

By Moses Bailey

WE'RE Quaker orphans! We don't belong to anybody any more. Nobody wants to be orphaned, and of course we hope that some good church will temporarily adopt us. Like about a third of the Yearly Meeting of Friends for New England, we have moved into a land of strangers—denominational strangers only, they're good folks, please understand, for Quakers are perpetually raising up sons and daughters only to give them, in marriage or otherwise, to other religious groups. For years Friends have been trying to compute how much longer this can be done before Quakerism itself perishes, just for lack of numbers.

Jesus once said that unless a seed dies and is buried it can have no fruit. It seems a paradoxical remark, but history illustrates its truth. The ancient Hebrews, for example: they produced a few great prophets who insisted that sin brings inevitable disaster; and then, in 586 B.C., the Hebrew nation went out of existence. Their kingdom, almost their language, perished. But a few thoughtful survivors, whom we have come to call the Jews, out of the death of a nation learned that sin is the most deadly thing on earth. The Bible is the record of their findings on this subject. And Jesus in a similar fashion: his death made truth live. The death of a nation in the one case, of an individual in the other, was the primary cause of survival. The seed died; that is why it lived. Death became a blessing.

But most death is not a blessing. Millions of human beings die every year, whose passing brings only sorrow. Death is called tragedy. Yet it is because men and nations and churches die so unwillingly, so selfishly, that death is tragic. The death of the Hebrew nation, of Socrates, of Jesus, was a glorious blessing passed on to all of us who have come into their inheritance.

The Society of Friends may die. (It's *not* going to die: that's just *supposing*.) A few meetings on the edges perish every year. Well, if we must die, let's be graceful about it, willing all our idealistic property to the world at large. There's no inheritance tax on ideals.

To get back to our Quaker Orphans: if for so large a proportion of us the inspiration of a local meeting for worship is to be denied, maybe the seed of worship, though shaken from its parent stock, may grow elsewhere under another name. Friends' meeting is for me the best thing that the week brings 'round. Without it, my only hope is to carry the spirit of worship to some other place. Church organizations are burdened with a dead weight of ritual and creed. It is a great opportunity for us Quaker orphans to share with them our emancipation proclamation. Protestant Christianity in this country is seemingly respectable, but we have been brought up observing that respectability is not particularly characteristic of the followers of Jesus. Many a big city church today shelters a little Quaker orphanage; if we Friends must be scattered in these kindly asylums, may we be very Friendly Orphan Annies!

Quintus Quiz in the *Christian Century* prescribes a tonic for these present pessimistic days. His tonic is composed of what were regarded as the great sayings of former generations. The first is from Calhoun: "Slavery forms the most solid and durable foundation on which to erect free institutions." Another is from Charles Fox in 1797: "It has never been suggested in all the theories and projects of the most absurd speculations that it would be advisable to extend the elective suffrage to the female sex." Add to this the pious prayer of Governor Berkeley of Virginia in 1670: "I thank God there are no free schools nor printing." Why turn back with longing to "the good old days?" —*North Carolina Christian Advocate.*

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EDITORIAL COMMENTS

Western Civilization Now Seen at the Crossroads

WRITING in the tenth anniversary number of *Foreign Affairs*, published recently, Sir Arthur Salter, leading British economist, describes the present world economic situation as "the greatest challenge ever given to the constructive and collective intelligence of man." In his opinion the capitalist system "under which the western world has made its astonishing progress of the last century has developed deep-seated defects which threaten its existence unless they can be cured." The decisive choice before the world today, he believes, is between trying to build up world trade based on a world order, or moving further toward a system of closed units, each aiming to be self-sufficient. In this choice, according to Salter, the tendency of the United States will be decisive.

Salter points out that the choice, of course, is not between complete suppression of international trade and its complete freedom. "No country, or even continent," he writes, "is completely self-sufficient or will be content to forego everything which it cannot itself produce. The conclusion to which the world will move, if the 'closed unit' alternative is chosen, will be that of an economic system in which either single great countries, like the United States or Russia, or Empires such as the British, or economic unions of sovereign states, for example in Central Europe, will form economic units, each producing from its own resources for its own market, with no more than an indispensable fringe of external trade as a supplement. The position will become more like that of the days before the industrial revolution, when the vast bulk of the world's activities were national, or even local." Nor does the opposite alternative imply a total suppression of tariffs. These will remain as a convenient form of revenue. The choice is whether or not there is in general to be free intercourse or in general isolation and stagnation.

"The issue," continues Salter, "is in some respects clearer now than it has ever been; for the collapse of the credit system has revealed the anatomy of the world's economic structure. So long as credit flows freely, economic policies that are inconsistent and impracticable can long continue without apparent disaster. The arrest of credit brings us face to face with realities. The ordinary man begins to realize that a country cannot be at once a successful creditor from the past and a successful exporter, and at the same time a reluctant importer and a reluctant new lender."

The British economist points out that lessons from the past are rarely learned, but that immediate suffering is often effective. "World trade," he writes, "is now demonstrating its real value by its disappearance. The destruction of world currency by nationalism is showing us what we have lost. Under the pressure of necessity, leadership is reappearing in some countries. Indeed, if we take a long view, the answer to our question can hardly be in doubt. The economic life of the world, as it grows and finds expression through all the multitudinous activities of man, implies more and more world trade and a world order. It is incredible that government policies should permanently obstruct this natural and inevitable development."

More in doubt, however, is the immediate answer. "We may drift on," writes Salter, "till natural forces at last compell a solution, after decades of intervening anarchy and disaster. Or we may, by deliberate policy, anticipate the conclusion and avoid the intermediate period of suffering and destruction. The issue depends upon a few great countries; upon their recognition that they cannot abdicate their responsibilities or isolate their fortunes from a world of which they are, and cannot but be, integral units." What policy will our great nation follow? Shall we merely "drift on" or, by deliberate and statesmanlike policy, shall we avert future catastrophe?

Will the League of Nations Halt at Kadesh-Barnea?

IF Western Civilization and the United States in particular are at the crossroads, it is even more immediately apparent that the League has reached its Kadesh-Barnea. On November 14, the Assembly will take up the consideration of the Lytton report on the situation in Manchuria. That report, an outline and interpretation of which is given in this issue by our trusted and discerning Geneva correspondent, is universally hailed as a masterly, statesmanlike document, almost too good to be true. The fact that there is practically no dissent from its impartial findings, aside from the culprit, Japan, points the League toward an almost inevitable decision, which, while easy to reach is infinitely difficult to administer. While the following paragraph from *The Nation* is perhaps too vigorous in its "categorical imperative," it suggests a rather general appraisal of the situation:

"As it stands, the Lytton report is the greatest challenge to the League of Nations we have yet seen. The case of humanity and justice and right in Manchuria is now clear. The culprit is clearly exposed to the world and the proper course outlined in moderate and just language. How will the League handle the case against one of its major members with a permanent seat on its Council? Its weakness heretofore, notably in its inability to stop the needless, horrible bloodshed at Shanghai, which cost the lives of 16,000 men, women, and children, dealt the severest blow to its standing and prestige. If it cannot now take the just and brave course as to Manchuria it might as well disband. Not that we minimize the difficulties that confront it, or the extreme dangers in the situation. We realize them fully. But the whole question of the value of the peace-making machinery at Geneva is now at stake, and so is the question whether Japan may deliberately defy the Kellogg Pact, the Nine-Power Treaty, and the Covenant of the League. If it can, then these documents are all of them mere scraps of paper of no value whatever. If Japan can now successfully defy the League, then the League merits only contempt. Its tendency will, we fear, be to delay, to defer, and to compromise,

but it must not be deterred by Japan's reported defiance, by her threat to leave the League, or by the world-be-damned attitude of the Japanese militarists. The League can act for the peace of the world even if Japan ceases to be a member. The United States, too, cannot falter. The State Department's course has so far been judicious and correct. The next steps will, however, call for still greater wisdom and the highest type of constructive leadership."

We dissent from this representation in certain important respects. It is too suggestive of the critics who have in the past damned the League for its threatened aggressiveness and who are now prepared to damn it for its impotence. We have no limping apologetic for Japan. It can no longer be urged that we do not know the facts—the Lytton report presents them and they are even more damaging than many had supposed. It is indeed a serious matter, if, in the face of the disclosures, Japan is allowed to "get away with it."

Nevertheless it is overstating the case to say that if the League does not meet the issue at once, squarely and vigorously, it will merit only contempt and might as well disband. Let the fact be not overlooked that the Lytton report itself marks a great and momentous achievement to be credited to the League. This is the first time in history that through the machinery of cooperation, the facts have been given on a major crisis in world politics and the impartial judgment of the world given right focus thereby. An intelligent public sentiment has been created and it will work quietly, effectively, and irrevocably, regardless of whether the League takes immediate and vigorous action or not.

Fervently it is to be hoped that the League does act affirmatively and constructively in the matter. It must be remembered, however, that in the very nature of its high purpose and delicate task, it must make haste slowly and seek to gain its ends by conciliatory rather than by forcible methods. Some one high in League counsels showed keen appreciation of this fact when he said the League could not afford to win a victory, so to speak. "Nothing is so powerful as an idea whose time has come." The great idea of peaceable adjustment of disputes has come and neither Japan nor any other power can kick gainst the pricks.

Awards Announced in Peace Oratorical Contest

ANNOUNCEMENT of the results of the Intercollegiate Peace Association's National Contest for 1932 is made as follows: winner of first prize, Lorentz H. Adolfson, Wabash College, Indiana; winner of second prize, Vernon Breithaupt, Phoenix Junior College, Arizona. The winning oration appears in this issue. It is our purpose to publish Mr. Breithaupt's mauscript in our issue for December. Other contestants, receiving honorable mention on their orations, are: Lowell R. Ditzen, William Jewell College, Missouri; Frank W. Dodge, Ohio Wesleyan University, Ohio; James T. Fullam, St. Viator College, Illinois; Lawrence E. Lehman, McPherson College, Kansas; Elwood McKnight, Oregon State College, Oregon; Frances Rhodes, Asheville Normal and Teachers College, North Carolina; Richard Smith, Nebraska Wesleyan University, Nebraska; Marvin Smoldt, Gustavus Adolphus College, Minnesota; Harwood Stump, University of California, California; Merrill Walls, Albion College, Michigan; W. Willard Wirtz, Beloit College, Wisconsin; Herbert Van Wyke, Central College, Iowa.

There is something impressive and encouraging in the thought of college young people all over the country studying the question of war and peace: considering the ghastly inhumanity and the utter futility of war and seeking constructive methods whereby future wars may be prevented. On the basis of such consideration, orations are prepared and delivered and by this means intellectual effort is supplemented and crowned by rhetorical and dramatic appeal. In the first place, the young collegians are themselves being educated on this vital subject, and in the second place, the larger public is informed and its interest stimulated. Thus is that intangible thing called public sentiment created. In this connection we wish to express appreciation of the splendid contribution which our Friends, Mary and Helen Seabury, of New Bedford, Massachusetts, are making to the Peace cause through their promotion of this Oratorical Peace Contest among American colleges.

DOES CIVILIZATION INTEND TO COMMIT SUICIDE?

BY HENRY A. ATKINSON

With this letter, received from Geneva, Dr. Atkinson, General Secretary of the Church Peace Union, the World Alliance for International Friendship through the Churches and the World Conference for International Peace through Religion, resumes his series of interpretative articles about the Disarmament Conference and the League of Nations.

DURING the last thirteen years a large number of intricate and difficult international problems have been dealt with, and if they have not been solved, at least open war has been averted. Now all these old problems and some new ones present themselves and demand immediate attention. France and Germany, the clash between the claim for equality on the one hand and security on the other; the Chinese-Japanese situation, the Polish Corridor, the case of Liberia, the war between Bolivia and Paraguay, and Memel: these are all items on the agenda. Can the peace machinery as now constituted bear the strain of the added burdens? Some progress has been made in the past two years, but everyone is asking, have we gone as far as we thought we had? Is the world mad and does civilization intend to commit suicide?

When the Disarmament Conference met last February a new hope sprang up in the hearts of men and women in every land. At last the nations were at grips with the real issue of war and peace as implied in the Briand-Kellogg Pact. It looked as if there was a sincere desire and a real purpose to accomplish something worth while. Time dragged on. Political interests outweighed human needs, and soon the Conference found itself floundering in the midst of intricate details. There were commissions of experts, technicians of war, weighing the fine possibilities of effectiveness as between various weapons and their uses. In the hands of these technicians the Conference adjourned with a very small result to show for its six months' labor. Of course, everybody knows that technicians of war will never agree to any serious reduction or limitation of the implements of war. The value of their technical knowledge depends upon the continuance of the war system.

CHICKENS COME HOME TO ROOST

These same nations, when they were face to face with the problem of disarming Germany in 1918, had no difficulty. The technicians found out exactly the instruments that were dangerous in the hands of the Germans and in a few months had Germany completely disarmed, leaving her merely a police force for maintaining internal order. Now, these same technicians find great difficulty in applying the rules to their own nations. However, the chickens hatched

by the technicians at Versailles are coming home to roost. The nations must face in the next few weeks the problem of disarmament from a new angle and will be forced to show whether or not they really mean to disarm, or whether the governments will persist in the determination to maintain their positions simply by the use of force.

Germany has brought this matter to an issue. In a letter addressed to Mr. Henderson, the President of the Conference, Germany demands that the question of equality be settled. The German people cannot be kept forever in an inferior position. Germany is a member of the League of Nations and of the Disarmament Conference. Whatever agreements are reached here must apply to Germany as well as to the other nations, and Germany bluntly states that if the rest of the world refuses to disarm, then she shall claim the right to rearm up to the level of her neighbors. The issue is squarely joined and cannot be evaded. Disarmament is balanced against a new and increased burden of armaments. If equality is not granted and Germany permanently withdraws from the Conference, then the only way left to force Germany, Austria, Hungary, and Bulgaria to live within the restrictions of the Peace treaties is by the use of military and naval power against them. This will mean war. The bureau of the Disarmament Conference and the Assembly have to face this issue.

The Japanese Menace

Another issue which is more spectacular for the time being, but of no more importance than the Franco-German clash, is that occasioned by the action of Japan in setting up a new Manchurian state. Japan has impudently defied public opinion. No one is in the least misled by what has happened in Manchuria. The government there is the government of Japan. Japan has never wavered in her determination and has accomplished just what she set out to do. In the process she has made scraps of paper out of her treaties and while doing lip service to peace, has gone ahead in a most ruthless war against a weak and helpless neighbor. The Lytton report dealing with this whole situation is before the League Assembly. It opposes the Japanese contentions and supports the action of the League, which condemned Japan early in the year. China awaits eagerly to see what will be done, and in the background there is the question everybody is asking: What does America intend to do? Has Hoover been bluffing and are the statements of Stimson to be disregarded? It is announced here in Geneva that the American government has issued a statement that it would await the publication of the Lytton report and give the League a chance to act before it commits itself. This indicates the position in which our government finds itself. Those in the United States who have successfully opposed our membership in the League have created a condition which now comes in to embarrass both the League and the American government. More chickens coming home to roost! America can do nothing against Japan on her own account except fight her. Do the American people want war in the Pacific? Do they want war with Japan?

The Japanese here in Geneva are not at all worried and are saying openly that America will do nothing, that she knows "on which side her bread is buttered"; and that the League covenants, Briand-Kellogg Pacts, and nine-power treaties are all very well, but Japan will control Manchuria: the situation will be stabilized in the Far East and business will be "carried on as usual," and that is what America is principally interested in.

The question is raised as to whether or not Japan will go out of the League. If the League should take strong action against her, she undoubtedly will. On the other hand, if she can have her own way and remain in the League, that will suit her far better.

America's Dilemma

In the meantime, what is America going to do? When I was a boy we used to have a saying that if you called a fellow a name you had to be prepared to fight him. America has committed herself on this question in no uncertain terms. She is in a position where either she must cooperate more fully with the League and help solve the Japanese-Chinese problem on a world-wide cooperative basis, or else break off all relationships with Japan and prepare for war, if necessary. The only other alternative is tamely to acquiesce and thus go back on her word. If she does the latter she will prove to the world that her gestures mean nothing.

There is one way in which America can definitely meet the present situation. If the United States continues to support the League, and the Assembly now calls Japan to account, Japan will probably resign from the League. It will take two years before this resignation becomes effective. If the United States government should say to the world that on the day Japan's resignation became effective America would be received into full membership in the League, this would alter the whole situation and Japan would seek a solution for the difficulty in which she finds herself.

Is there no way out? Japan has recognized the Manchurian government and cannot now easily go back on her new pledges. Some are saying that possibly a solution might be found in bringing all of Manchuria under some form of mandate system, giving Japan the right of a general protectorate. She has more than this already, but it would regularize her actions and bring them under the supervision of the League of Nations. However, this Japanese-Chinese question cannot be evaded. Here it is, and it involves not only the future of the League of Nations, but the whole question of America's foreign policy.

Bolivia and Paraguay

These, then, are the major issues that face the League; but there are others. The Bolivia-Paraguay situation, while not challenging the existence of the League as do some other questions, nevertheless presents a knotty problem. I heard on the very best authority a day or two ago an ugly story in regard to this struggle. As everybody knows, America has been using her good offices in a settlement. The League has had an interest but the real negotiations have been left largely to America. According to reports available here in Geneva this last year, while the American government was using its good offices to settle the dispute, American munitions makers sold upwards of a million dollars of arms and munitions to the two belligerent powers; and England, not to be outdone, sold twice this amount. It is difficult to check these figures, but I have no reason to doubt that they are substantially correct. This indicates the confused moral judgment of the nations. How can we have peace? How can the governments maintain what is euphoniously called "national honor" if, having signed solemn documents renouncing war and outwardly sought the means to bring warring nations to compose their difficulties by peaceful methods, they turn about and for the sake of profit allow their nationals to sell the material and equipment which make possible the continuation of the very wars they are trying to settle?

And so everybody asks the question, does civilization intend to commit suicide? None of the great powers is greatly exercised over these problems as are the smaller nations. Where is security for any nation if a strong power can come in and despoil it and its land, disrupt its government and alienate part of its territory? The great powers are almost dumb while the tragedy goes on.

Signs of Popular Resentment

Behind every nation there is the menace of revolution. A few weeks ago two thousand people, many laboring men, most of them Communists, gathered in Amsterdam in a huge protest against war. In Paris the same groups met and filled one of the largest halls in the city. Fifteen thousand outside, clamoring to get in, caused a riot that had to be quelled by the police. These are but sur-

face indications of that world-wide and deep-seated resentment against the ineffectiveness of government and the hypocrisy of foreign offices while over the homes of the people there hovers the deadly menace of war.

The Churches are hesitant and bewildered by confusing counsel. What can be done to arouse the people and stir the nations so that they will cut through all the lesser issues and come face to face with this one problem that now menaces our future? It is not too late, but it may be only a matter of weeks or months. Perhaps during the meetings of the Assembly there will be some one nation through whose foreign minister or other representative a strong word will be spoken that will clear the air and point out the road to hope and help, not merely the sickening formula that we have heard so often here in Geneva: "Of course, my government accepts this but mind you, only in principle."

THE LYTTON COMMISSION REPORT

BY BERTRAM PICKARD

NO report has ever been awaited with such interest and anxiety as that of the Lytton Commission of Enquiry appointed by the League Council on January 14th, 1932, to study "any circumstances which, affecting international relations, threaten to disturb peace between China and Japan." The Commission was called upon to undertake a herculean, and indeed hazardous task, made infinitely more difficult by delay. It is almost universally admitted that the Commission has discharged its duty with courage, fairmindedness and tact. Their Report—a document of one hundred and forty printed pages apart from voluminous appendices and maps—is of great contemporary value, but it is of even greater historic significance as representing a revolutionary method in international relations. Its importance is greatly enhanced by the fact that it is a unanimous report, without reservation of any kind.

The Commission wisely interpreted its mandate in a broad rather than a restrictive sense. "A knowledge," they say, "of the essential factors in the recent relations of these two countries (i.e. China and Japan) is necessary to a complete understanding of the present conflict." Thus the first three chapters of the Report constitute a masterly summary of recent developments in China, and of the outstanding conditions and events in Manchuria leading up to the Japanese action of September 18th, 1931. These chapters, amongst others, are held by the Japanese Foreign Office, so it is reported from Tokyo in *The Times*, to be "fair, independent, and well calculated to educate foreign opinion." Present chaos in China is not minimized, but it is pointed out that the present position is on balance better than at the time of the Washington Conference and that, therefore, there is no reason to depart from the general policy enshrined in the Nine-Power Treaty, namely, that of helping China to put her own house in order.

As to Manchuria, the Commission, both in these early chapters and in a later chapter (chapter 8), sets out very clearly the vital interests—both economic and strategic—of Japan, as well as the historical reasons for the Japanese claim to a "special position" in Manchuria. Great as are the financial and economic interests, the Commission emphasizes the fact that "fundamental among the interests of Japan in Manchuria is the strategic importance of this territory." Nevertheless, the Commission states unequivocally that because out of a population of 30,000,000 some "28,000,000 are said to be Chinese or assimilated Manchus," therefore "Manchuria is now unalterably Chinese." "The exceptional character of the political, economic, and legal relations" as between Japan and China in Manchuria is emphasized. "There is probably nowhere in the world an exact parallel to this situation." "A situation of this kind could possibly be maintained if it were freely desired or accepted on both sides." But the Commission goes on to show that any "well considered policy of close collaboration" is lacking; indeed that the precise opposite is and has been evident with the result that there exists a "conflict between the fundamental interests of Japan and China in Manchuria."

Following these early chapters of the Report, which give the background to the present conflict, the Commission deals with the events of September 18th and after, including the setting up of "Manchukuo." Here the Commission was on most delicate ground, and in view of the lateness of the enquiry and the inherent difficulty of getting information in the midst of a war situation, the Commission might have been excused a certain ambiguity in their findings. The weight of evidence, however, both as regards the outbreak of hostilities and as regards the setting up of Manchukuo drove them irresistibly to definite conclusions. With courage they have stated these conclusions in moderate but unambiguous terms.

After putting side by side the Japanese and Chinese versions of the events of September 18th, and after a meticulous examination of the evidence, they conclude: "The military operations of the Japanese troops during this night . . . cannot be regarded as measures of legitimate self-defense." They are seen rather as the resumption of what is commonly styled a "positive policy" in Manchuria for which the military party in Japan had sedulously prepared the mind of the nation—a policy, moreover, designed to cut the Gordian knot of the irksome and never ending disputes between China and Japan over Manchuria.

In Chapter 6, the Commission describes the various stages in the formation of the "new state" of Manchukuo and weighs up the evidence gathered concerning local sentiment in regard to it. "It is clear," this part of the Report concludes, "that the independence movement, which had never been heard of in Manchuria before September, 1931, was only made possible by the presence of the Japanese troops." . . . "The evidence received from all sources has satisfied the Commission that, while there were a number of factors which contributed to the creation of Manchukuo, the two which, in combination, were most effective and without which in our judgment the new state could not have been formed, were the presence of Japanese troops and the activities of Japanese officials, both civil and military. For this reason, the present regime cannot be considered to have been called into existence by a genuine and spontaneous independence movement."

Before going on to make definite suggestions with regard to the principles upon which a durable settlement might be reached, and the methods to pursue in attaining it, the Report contains a most illuminating Chapter (chapter 7) concerning Sino-Japanese economic relations in general, and the question of the Chinese boycott. China is shown to be only less dependent upon Japan, economically speaking, than Japan is on China, which fundamental fact perhaps explains the recent statement of the Japanese Foreign Minister (Count Uchida) to the effect that "the government considers the question of Sino-Japanese relations as more important than the question of Manchuria and Mongolia."

As regards the boycott, the fact that the Commission believe that every boy-

cott "can be traced back to a definite fact, event or incident, generally of a political nature and interpreted by China as directed against her material interests or detrimental to her national prestige," (that is to say that the instrument of boycott partakes of a defensive or retaliatory character) does not prevent them from regarding the boycott with grave concern. Indeed the Commission expressed the hope that in view of the doubtful legality of the boycott and in view of its serious psychological effects, "in the interest of all states, this problem should be considered at an early date and regulated by international agreement."

Anyone seriously considering the boycott as a means of international sanctions should read this chapter. "There is no doubt," the Report says, "that the boycott has been amongst the causes which have profoundly embittered the relations between China and Japan." There is much evidence also of the war psychology developed by propaganda in carrying out the boycott, without which propaganda, so the Commission claims, "no boycott could succeed." The possible abuses of the method are moreover plainly revealed.

In the last two Chapters of their Report (chapters 9 and 10) the Commission set out a number of "Principles and Conditions of Settlement" leading to certain "Considerations and Suggestions to the Council."

They underline the complexity of the issues involved. "This is not a case," they say, "in which one country has declared war upon another country without previously exhausting the opportunities for conciliation provided in the Covenant of the League. Neither is it a simple case of the violation of the frontier of one country by the armed forces of a neighboring country."

"A mere restoration of the status quo ante," the Commission urges, "would be no solution," because "it would leave out of account the realities of the situation." But, the Report continues, "the maintenance and recognition of the present regime in Manchuria would be equally unsatisfactory." "Such a solution," the Commission argues, "does not appear to us compatible with the fundamental principle of existing international obligations, nor with the good understanding between the two countries upon which peace in the Far East depends."

The riddle with which the Commission was faced was how to propose a solution which would not do violence to the fundamental principles of the Covenant, Pact, and Nine-Power Treaty, and which would take into account the essentially Chinese character of the local population, whilst securing the legitimate economic and strategic preoccupations of the Japanese nation, and not overlooking the important fact that other countries, notably Russia, have legitimate interests as well. In a word the need is for stability through cooperation of the various elements concerned rather than through a precarious and ultimately impossible balance of competing forces.

The solution proposed for this knotty problem is a large measure of Manchurian autonomy within the framework of Chinese national sovereignty, to be guided by an important number of foreign advisers including a substantial proportion of Japanese, whose presence, the Commission strongly urges, would represent "a form of international cooperation." It is suggested, moreover, that the autonomous province should be demilitarized, law and order being entrusted to a special gendarmerie.

The method of bringing this autonomous Manchuria into being is the following. After general agreement had been reached as to the aims and principles in view, the League Council would invite China and Japan to take part in an Advisory Conference made up of Chinese, Japanese and Manchurian representatives, the last named to be in part selected by China and in part by Japan; neutral observers would attend if so desired by the parties.

The result of such a Conference would be, the Commission hopes, a declaration by the Government of China which would provide the legal basis for an autonomous Manchuria, together with three Sino-Japanese treaties dealing respectively with special Japanese interest, the pacific settlement of future disputes, and commercial relations between China and Japan.

The Report concludes with a final appeal to the two countries chiefly concerned to translate the interdependence of their ultimate interests, which all the evidence reveals as the fundamental fact of the Far Eastern situation, into an effective cooperation toward these ends.

It is too soon yet to express any definite opinion as to how far the specific proposals of the Report should be adopted by the League. Obviously, Japan's recognition of Manchukuo greatly complicates the position though the Commission, foreseeing this possibility, suggested that such recognition would not render their work valueless. Everyone must share the regrets already expressed in the League Council and Committee of Nineteen that this step was taken by Japan in face of a consideration of the whole question by the League.

But whatever the final solution may be, the search for which is certain to be attended by grave difficulties, the Lytton Commission by its Report has brought to ordinary men and women everywhere an important basis for the critical judgment that will presently have to be made as to the path most likely to serve the cause of peace and justice.

Geneva, October 6, 1932.

THE THIRTEENTH ASSEMBLY

BY KATHLEEN E. INNES

IN the present state of world depression it is inevitable that there should be a sense of depression and temporary slowing down at Geneva, for the Assembly is made up of representatives of governments from countries themselves in doubt and uncertainty about the future. There is another reason for the feeling of slowing down of activities. The three subjects with which the minds of all statesmen are preoccupied are not before the Assembly for consideration except in a very general way. One, Disarmament, is in the hands of its special Conference, and whether there is deadlock or not the complexities of the way out are not the Assembly's task. Economic problems are to be dealt with in the coming World Conference; and the Far East crisis is to be the subject of a special Assembly in November.

This does not mean, however, that nothing of importance on these three subjects has been said in the opening days of general debate. From Mr. de Valera's sincere and balanced opening, every speech of importance has included references to all three. While M. Herriot reiterated the French thesis, and emphasized that France stood by "The Covenant, the whole Covenant, and nothing but the Covenant"—that is to say by its former theory of security through guarantees, *before* disarmament—M. Aloisi on Italy's behalf repeated that Italy stands for security *through* Disarmament, and desires it as a result of the Conference; and Lord Cecil made a moving appeal to the States Members to realize that the question of Disarmament was the "acid test" for the governments. His contention that most of the criticism levelled

at the League should really be directed against the individual members, who fail to use machinery which is fully adequate for the tasks required, was perfectly just. It is the lack of a genuine will to peace, and a fundamantal distrust of disarmament as a means to security, if not a determination to cling to the domination of superior force on behalf of a few governments, which is holding up progress in the attempt to organize a peaceful world.

References to the situation in the Far East have been guarded, pending the publication of the Lytton Report, but nevertheless quite pointed. And point has been added to them by the debate which took place in full Assembly between Bolivia and Paraguay. Whatever may be the outcome of the dispute, in the Assembly itself the representatives of each had to vie with one another in pledging their countries to stop fighting and to use arbitration, by virtue of the fact that, as they recognize, their membership in the League binds them to resort to peaceful settlement. South America, like China and Japan is remote from Geneva, and the moral pressure, which was potently felt in the Assembly, may not reach so far but such an incident as took place between the South American States marks the gulf between pre-League days and now. In 1913, a war between two South American states would hardly have been noticed in Europe. Today, the States themselves admit the obligation to restrain their action as members of a world community. If that obligation is not yet recognized fully in all quarters, the fact that its non-recognition is set down as failure is actually in one sense a tribute to the League. It is also a spur to further efforts of education in its support. As Lord Cecil put it in referring to China and Japan: "If both parties had fully applied the principles of the Covenant, there would have been no need to deplore the long-continued dispute, which had so seriously embittered their relations."

As regards economic questions, hopes centre in the coming World Conference, and the speeches have mainly emphasized the dire need for international organization and agreement. An interesting enquiry has been undertaken by a Committee set up by the Organization for Communications and Transit, as to the possibilities of relieving unemployment by large-scale public works. Expert views have been exchanged and suggestions from several governments have been circulated and the matter is to be pursued. A minor but important piece of work also has been the help of an advisory nature given to China over reconstruction in the economic and various other fields, by League experts sent out at her request. The first delegate of China, both in full Assembly and in Committee, has expressed her gratitude, and the hope that the assistance may be continued and developed. This is specially interesting in view of China's disappointment over League action with regard to Manchuria.

In non-political spheres, the work of the Assembly remains not only full of interest, but full of hope. It seems certain at the time of writing that the struggle to secure a permanent organization to carry on systematically the fight against slavery will succeed this year. The proposal for some international organization for this purpose was first made about 110 years ago! Today the machinery of the League has allowed of its fruition! The work of the Health Organization goes steadily on with widening scope. At the moment China is benefitting, on the one hand, and is developing a well organized Health service with expert assistance; Brazil, on the other, is turning to the League for help over a special enquiry, and is offering to the League a centre for the study of leprosy. Although progress has been too slow, the hope of success in the fight against the Drug Traffic is in Geneva, and in the suppression of the Traffic in Women and Children.

Here, too, thought is being given with the cooperation of journalists to the importance of the part played by the Press and by women, and in the schools in the promotion of peace.

Space forbids further detailing of the valuable humanitarian and social activities which in this year of depression, as in other years, are being quietly carried on.

The key to the success of the League seems at the moment to lie with the success or failure of the Disarmament Conference. It is political considerations solely which stand in the way of progress. In the social and humanitarian field its indispensability is proved. It is indeed true along non-political as well as political lines, that as Lord Cecil concluded, the statesmen at the Disarmament Conference "hold in their hands the future of civilization and the future happiness of the world."

Geneva, September 30, 1932.

THE ULTIMATUM OF YOUTH

BY LORENTZ H. ADOLFSON

This is the oration which won first prize, given by Mary and Helen Seabury, in the 1932 National Oratorical Contest of the Intercollegiate Peace Association. (See editorial comment in this issue.) The winner represents Wabash College, Crawfordsville, Indiana.

WE are met here tonight to discuss peace, and even as we sit here the guns of war are again ready to reverberate among the hills of Shanghai, where two nations glare at each other with fury in their hearts and bitterness on their lips. And at the same moment the nations of the world sit in solemn conference at Geneva to take bitterness out of men's hearts and injustice out of their deeds. But is it likely that we can legislate peace? When this world that just fifteen years ago spent fortunes on destroying itself, fortunes amounting to $20,000 for every hour since the birth of Christ, still rumbles and grumbles with fears and irritations perhaps no less than those that preceded Sarajeva, is it likely that simple legislation of even the greatest minds in all the world, without probing the causes, will give us peace?

So tonight, for that reason, I submit one inquiry which probes a fundamental cause of war. What are we going to do about the professional militarists and their industrial colleagues who promote war for profit? What are we going to do with those men who know no honor but medals, no god but greed?

Let me illustrate: Germany before the war was arrogantly militaristic. She attempted to develop a navy to dominate the whole of Europe. But who created that big German navy? Did the average man, like you and me, suddenly demand it? Not at all. This gigantic big-navy policy was created in a little office by one man, Captain Alfred von Tirpitz. He sold his idea to the Kaiser and tried to interest big business. He failed until suddenly he hit upon the splendid idea that "the navy pays," that "sea armaments spell more cash to industry," that "with a battleship in one hand and demands for raw material or with high-priced goods in the other, industry can exploit the weak of the world." Soon we hear no longer of Captain von Tirpitz but of Admiral von Tirpitz, head of the big German navy, with a new gold braid over his left shoulder and a big decoration on his chest. The masses of Germany paid for the navy, and German industry dreamed glorious dreams of the reward that never came.

But Germany is not the only offender.

LORENTZ H. ADOLFSON

What about the United States? In his latest book, "The Navy," Charles A. Beard shows how a small group of industrialists and militarists are striving to make us arrogantly navalistic. We are told on the one hand, "build a large navy to protect our merchant-marine," while on the other, "build a large merchant-marine to protect our navy." But regardless of all else, they say, "build enough ships to be able to defeat any nation or any combination of nations in any waters on the face of the earth." Now, if we are entitled to such a display of power, then England, France, Russia, Japan will be aroused to it also. And if every great power in the world sets out to build a navy intended to defeat all the rest of the world combined, where are we? "Round and round the little ball goes; where it stops nobody knows."

But who is behind this American big-navy idea? *The Navy League of America.* And what is the Navy League of America? Well, its founders include one corporation and eighteen private individuals, among which were the Midvale Steel Co., which received millions of dollars of orders for armor-plate alone from the government during the war; Charles M. Schwab of the Bethlehem Steel Corporation and J. P. Morgan of the U. S. Steel Corporation. "Strange coincidence," as Tavenner pointed out, "that among those nineteen patriots who stepped forth from among the millions of American citizens to save the country by advocating larger appropriations for battleships, every armor-making concern in the United States should be represented." This League employed a man by the name of Shearer to spread its propaganda for a bigger and better navy. I don't know whether they chose him for his name or not! Shearer, shearer of the lamb of peace! And having shorn the lamb he sold the wool to the military industrialists for thirty pieces of silver. On second thought it was not thirty pieces at all. Perhaps I slander Judas by saying so, for in 1927 Shearer received $25,000 from these interests to break up the Geneva Arms Conference which threatened to reduce naval forces. And that, ladies and gentlemen, is not merely newspaper gossip but actual evidence wormed out of Shearer himself. Then, having performed this patriotic service, he came home and went down to Washington. To do what? I quote his own words: ". . . to post a new commander" of the American Legion upon how he should use his influence among the world war veterans in order to promote the big navy gospel. And who was the commander of the American Legion? Ladies and gentlemen, it was Colonel Paul V. McNutt, dean of the Indiana University Law School, at present a prominent candidate for governor of the state of Indiana. Let me quote from Shearer's own testimony concerning his relations with him:

"I came down to Washington," said Shearer, "and I entered Commander McNutt's apartment and was with him until three in the morning, educating him, we will say, or posting him, or whatever you wish. . . . The next night Commander McNutt made (a) famous speech. I had given him all the data that I thought was necessary to carry on the policy of the American Legion."

Ladies and gentlemen, I beg you to believe that I do not mean to criticize Colonel McNutt but merely to point out how even so educated a man as he is could be taken in by the Navy League.

And just as even the wisest of the national leaders have been taken in, so have whole nations been forced into an attitude of international hatred and fear. Poland fears Germany and Russia. England fears Russia. Germany fears France. France fears Germany. Every country in Europe fears its neighbors, and all of them fear the United States—the United States that in three months put on the field of battle an army almost superior to the best of Europe. And Europe has not forgotten. The United States that insistently refuses to join the League of Nations. "What is she up to?" questions Europe. Well, who knows what the Navy League and its benefactors, the industrialists, are up to? But if you would look to the fruits of their policy, listen to the finance minister of China speaking for that disillusioned nation:

"We pinned faith in the covenant of the League of Nations," he says . . . . "our disillusionment is now complete. Like a nightmare we learn that an international agreement is of use only when backed by force. . . .

"In order . . . to survive as a nation, China must become adept at slaughter. She must put national defense above all else . . . in fact, above all other considerations, for survival is still the first law of nature."

The old, old calm of China has soured to cynicism.

That's where we stand today. To whom shall we turn for release?

Ladies and gentlemen, I am a youth, and so I should like to speak for youth. Some years ago I graduated from high school. I believe that I graduated with essentially the same education, with essentially the same attitudes toward life and the world as had all of the others who graduated throughout the United States at that time. Speaking for myself, I know that I graduated from that school biased, prejudiced against all of the nations of the world, and above all, shamefully ignorant. Why, ladies and gentlemen, I had not even been taught enough human understanding fully to realize that there were human beings living on the tundras of Russia, in the river valleys of China, or in the jungles of Africa. Today I am less biased, far less prejudiced, and, I hope, a little less ignorant. But today ninety percent of those who graduated with me are still just as biased, still just as prejudiced, and at least concerning international matters just as ignorant. Such is the education of youth, so called as it is, ladled out in the public schools of our country today, and ladled out in the public schools of all the world today.

May I suggest to youth that this propaganda for war through the newspapers, magazines, books, and the radio, plays upon the inexperience of youth. In a crisis, when the full pressure of this surging propaganda is being exerted, Germany becomes the Terrible Hun. "Remember the Maine," careens across the continent. And in a short while, because of his susceptibility to the glamour that is spread before his eyes, because of his inexperience and fear, Youth, Youth is shouldering a musket, handed to him perhaps a little too eagerly, a little too magnanimously by some one who remains at home, and he marches into the supposed

"THE LUCKY ONES"?

(Armistice Day, 1932)

We who are left, "the lucky ones,"
Look back and mourn that lost crusade.
Who could have guessed how many suns
Would lie between us—we who stayed.

"The lucky ones"—yet we have known
Corroding sorrow, thorn-pressed tears.
You have marched forth and found your own,
While we are left to mourn the years.

EDITH LOMBARD SQUIRES.

Richmond, Ind.

thrill of the thunder and lightning of battle to die for greater blood dividends on the stocks of home industrialists.

And so, ladies and gentlemen, I submit to you that the youth of our nation should band together and deliver an ultimatum to the older generations. Taking a leaf from a student address before the Intercollegiate Disarmament Conference, this ultimatum should include: We realize that "organized slaughter does not settle a dispute, it merely silences an argument." We, the youth of the land, should deliver an ultimatum in which we demand a voice in the peace councils of the world, for "it is our generation which will be told to commit suicide. It is our generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not stupid or actually vicious."

And so we, the youth, should deliver our ultimatum—speaking, writing, lifting our voices wherever we are in behalf of peace. We should demand that the educational systems of the world be recast so that the new generations, digging down deep into the high schools and the grade schools where the great masses of our people receive their education today, will be taught the true facts of history, the warped causes of war, and at least a little human understanding of the peoples and the problems of the world. We should deliver our ultimatum warning the older generations that "we have lost interest in being prepared for cannon fodder." We should deliver warning that if the militarists and the industrialists are to dictate the policies of our government, we will have nothing to do with war.

Such should be our answer to those who seek our lives. Such should be the ultimatum of youth.

DAYS AT THE QUAKER HOSTEL, GENEVA

BY DORIS HANDLEY

The writer, who is connected with the Friends Center at Berlin, served as temporary warden of our Geneva Hostel while Mabel Ridpath was on her vacation.

If I could translate all the joyous experiences I have had since arriving here, I am sure the Hostel would have to close its doors against the onrush of Friends wanting to share in the life of the Hostel. Here the beauty of the hills and the lake, the smell of new mown hay, the bees humming in and out of the flower-beds, all are reflected in the hearts and minds of our little community. As I look over the orchard, under whose trees students are sitting, studying or discussing, and beyond to where the Salève raises its shoulders against the blue sky, it is hard to realise that this beauty and tranquility do not reach to the end of the world. But my mind is still half in Germany where the beauty of nature is largely hidden behind a wall of painful struggle, despair and love of life with all its uncertainty and tragedy.

How has all this escaped the Hostel? Is there no cloud and only sunshine? It is breakfast time. Smiling faces sit round the polished oak table with its white plates and Swiss rolls and butter. Our Indian friend is reading aloud the latest news in the *Journal de Genève*. What next in Germany, Ireland, India, Japan, etc.? Each one in turn shows by his attentiveness, the deep feeling with which he listens to the happenings in his own country. And because each knows what the other is feeling, there is a community of feeling for which there are no words. The sun is coming in at the window on to the cornflowers and daisies on the table and the impatient wasp is wafted from plate to plate where he samples the home-made jam and finds it good. Here is a late-comer. He must hurry because the lectures at the Zimmern School of International Affairs begin at nine. But no, brother wasp has brought along a friend and the two settle on this plate and refuse to depart in spite of the invitations from all parts of the table. What is this Yorkshire man to do? Ireland comes to the rescue with offer of clean plate and more jam. Japan thinks this an undignified retreat. France tells Japan he has no place in the League and his advice would not bring peace. Japan retorts with a "Non, mais securitè pour la France." And so the ball goes from hand to hand till the buzz of talk and laughter fades away as the students depart for their lectures.

It is evening. Having exhausted the problems of the budgets in Europe and America and Ireland at supper, we retreat to the Common Room, where "Ilkla Moor baht 'at" has the day. English songs are followed by German which in turn are succeeded by French. We can't all speak French, but we can all sing French songs. The quality of the singing has not diminished. At the table, for non-singers, a Frenchman, a Japanese, an Indian, and an American are playing Bridge. They are still discussing the problems of the day. Someone is going to play the violin before most of us retire to bed. Still we stay a little longer and talk. Two students have been busy making tea. How refreshing it is! Out of the sixteen only five are left with the cups. It has been a great day. We are not, however, agreed on the problem of Education. The discussion waxes warmer, and time passes quickly. It is 1:30 a. m. We are asleep almost before our heads reach the pillow.

Another lovely day. The telephone rings, and Norah Ford Smith from the Geneva Quaker Centre tells me that an American student returning from China via Tokio and Russia to America is on his way to the Hostel. He doesn't get much dinner, but we have all had a new peep at the world as we leave the dining room. Our visitor must leave Geneva for Paris the next day. He is rushed off to the old Cathedral and the Monument of the leaders of the Reformation, from whence he crosses the lake on his way to the buildings of the League, when he feels he has "done" Geneva. Returning to the Hostel he joins in the last song and departs for his train with a warm send-off. But he has left something of himself and his last three years in China behind. And so must it be with all our visitors. How great is the privilege of those more permanently settled in the Hostel, rich in the experience which each new arrival gives!

And there are the holidays. Breakfast on the boat at seven in the morning—a wonderful ride over the lake to Montreux and the Castle of Chillon and perhaps a climb to Glion and Les Avants up in the mountains. Or a ride in the bus to Chamonix and up the side of Mont Blanc to the Mer de Glace. For each day a new scene of delight, new adventure into the fairyland of the mountains and then a return to the comforts of the Hostel and the good fellowship of the Common Room.

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THE GREAT IMPORTANCE OF CHURCH HISTORY

By Max I. Reich

The spiritual value of a study of church history has not always been appreciated. Many feel that if they have some acquaintance with the rise, growth, and, perhaps, decline of the particular religious society of their affiliation, they need not look further afield. But the church is a bigger thing than our local fellowships.

Properly looked into, church history will be seen to reveal the triumphal march of the conquering Christ down the avenues of time. It records his activities, by means of a remarkable variety of human instrumentalities, in setting up on earth of a spiritual house for God. It proves that there is a heavenly kingdom here, a realm without geographical frontiers. It shews us how that kingdom has been shaping human destiny. We submit the following observations based on a study of this theme:

1. The church, regarded as an organization, is a necessity for the work of the kingdom of God. Now the true church is the body of Christ. The members of this body are the aggregate of all believers. They are united to Christ and to each other by one Spirit. But this spiritual body needs to be mobilized for effective service. Now we know that everything committed to human hands is apt to fall short of divine perfection. for the most advanced are still in the making. Nevertheless, by this human organization, with all its deficiencies, Christ carries out the program of the kingdom of God on earth. For the organized church is the body of Christ in actual operation.

2. Church history teaches that sooner or later, in the governmental ways of God, disaster follows wrongdoing. History thus confirms the witness of Holy Scripture that men and nations stand before his awful judgment seat. The deluvian catastrophy was his answer to prevailing atheism with its resultant disregard of the rights of man. Witness the destruction of Sodom; God's judgment upon unbridled sensuality; the humiliation of Egypt, the rebuke of heaven for the cruel oppression of the Hebrews. Israel's apostasy provoked the painful discipline of the Exile. In the light of these recorded facts, are we rash in affirming that the world-war and the subsequent perplexities among nations are the bitter fruit of the church's fall from her original standing? For how can the world be seasoned by salt that has lost its savor?

3. Church history will help us to balance our judgments. We cannot long maintain a sectarian attitude in the light of the lessons taught by church history. We shall obtain a catholic outlook. We shall discover that the Spirit of Christ does not confine his operations to any particular ecclesiastical enclosure. The biographies of the saints witness to the universality of the divine life. The hymnology of the church proves the essential oneness of all believers. Christian experience often unites those whom theologies divide. Saint-trodden paths are found in opposite systems. Every section of the visible church has had its apostolic leaders, and anointed prophets, its pioneer workers, sanctified thinkers, devoted shepherds of the flock, light bearers into the world's darkness. Perhaps they did not follow with "us." But they "gathered with Christ," and that ought to be enough.

4. Church history will save us from discouragement. Is the cause of Christ having a difficult time today? It has gone through difficult times before. Days of darkness have been followed by a fresh illumination. There has been many a set-back. There have been times when desolating heresies swept over the church, and when the faithful were reduced to a minority. Ecclesiastics, greedy for political power, made use of the church for their selfish ends. The ministry was often commercialised. Materialistic views of life nearly throttled the soul of the church. But sooner or later Christ got the upper hand. Every set-back was succeeded by a bound forward. "The doctrine of the apostles" re-emerged after having been long submerged. Thus the glorious Reformation, which revived the truth of the One Mediator between God and men, the Man Christ Jesus. Thus the Quaker movement with its insistence of the direct approach of every one to the emancipating and purifying experience of the Christ revealed by the Spirit in the human soul. Thus the evangelical revival in the 18th century, with its re-discovery of the need of a personal experience of Christ as Savior after the dreary period of the "moderates," who were opposed to every form of religion that had the ring of joyful assurance in it. Amidst the flux and change of human life, the crumbling of ancient institutions, the passing of empires, the rise and fall of nations, the upheavals and overturnings in society attending the dying of one age and the coming to birth of another, the church can afford to view the procession of events in perfect calm. The Lord is by no means a spent force. Past generations have not left him used up and enfeebled. And if he is undefeated, his people may be undisturbed.

5. The study of church history will inspire us with enthusiasm for service. Christ meant his church to be a league of mercy, a school to instruct "all nations" in the science of Divinity, a dispenser of his saving health among all peoples. A glowing church will be a going church and a growing church. To make her such is Christ's constant concern. And by means of such a people he will yet be surrounded by a multitude which no man can number, out of all nations and peoples and tribes and tongues, each separate racial and national group manifesting in its own way the manifoldness of his glorious life, which like wine takes on the shape of the vessel into which it is poured.

Chicago, Ill.

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LET REST COME FIRST AS EQUIPMENT FOR WORK

By Ellison R. Purdy

Come unto me all ye that labor and are heavy laden, and I will give you rest. (Matt. 11:28.)

This is a verse often misquoted. "Come unto me all ye that are weary," it is rendered.

Doubtless the Master does furnish comfort for those who cannot toil and strive, and such comfort may even be suggested by this verse, but the promise here is especially for those who labor, whose work is a heavy load.

Here is a promise for people who are finding themselves impossible, who are determined to make the best of themselves, but find a refractory and disappointing undertaking, for people who are determined, desperately determined, to do their part in making a better world, but somehow they do not fit to their mission—the burden chafes them.

Jesus does not call men away from their work. He often calls them to a shifting of their position, to a new grip upon the implement of service—a grip that will be restful and more effective.

Commonly we speak of work first, work followed by rest. Jesus offers rest first—rest as an equipment for the most efficient and happiest work.

Did you ever notice that a person who has put a burden upon his shoulders gives it a sort of hitch before he moves off with it? He wants it to rest in a comfortable position. He knows that a certain restfulness is most important to success. Something like this Jesus is proposing for the spirits of men. You must get the easy yoke; you must settle into it, that you may rest in your labor.

Cooperation gives advantage over the burden. The acme of all dynamic and restful cooperation is to be yoked together with Christ—the Prince of laborers, the dispenser of rest.

Minneapolis, Minn.

DAVID WHITE

One hundred and one years ago, North Carolina Yearly Meeting appointed David White from Eastern Quarterly Meeting on a committee "to prepare an essay or an address to the quarterly and monthly meetings on the subject of schools and to prepare a plan for an improvement in the education of our youth and produce it to a future sitting." The plan produced by this committee was the plan for New Garden Boarding School which lated became Guilford College. This David White of 1831 had a son by the name of David White who was made a member of the Board of Trustees of New Garden Boarding School as early as 1871 and served in that capacity up to 1894. Just nine years later his son David White was elected to the Board of Trustees. The third David, in direct line of descent, to serve the institution as a committeeman entered New Garden Boarding School in 1886 and graduated from Guilford College in the class of 1890. He was elected to the Board in 1903 and was made secretary in 1905. He continued in this office until at the last meeting before his death he was released so that he could give more time to the management of the endowment funds. He was for 29 years a trustee for the endowment funds of North Carolina Yearly Meeting. He served on the Permanent Board of the Yearly Meeting for many years and was Clerk of Greensboro Monthly Meeting.

Other offices of public trust to which he was called were: councilman under the managerial form of government for the City of Greensboro; a member of the City Board of Education; the first president of the North Carolina Association of Real Estate Boards. He was one of the leading real estate men in Greensboro and was a prominent man in trust and insurance companies.

His sound judgment in human affairs, the high integrity of his personal life, his fine human sympathies, and his genuine loyalty to his people and his church combined to make him a man of unusual value to his church and community. Since his death on September 16, 1932, many men have remarked "How can we get along without David White?"

The quality of his life was beautifully expressed in an editorial which appeared in the Greensboro *Daily News* just after his death: "The thought of David White is associated with those virtues that most ennoble life. He was in the community a conspicuous exemplar of them. He had been identified with it since early manhood. His abilities had been recognized by public and private position of trust and confidence. His 35 years of participation in the affairs of Greensboro were years of cumulative success built upon the most secure foundations."

David White had the advantage of a heritage of the soil of the locality in which his life's work was to lie, of spiritual identity with men and women who have been the salt of the earth, and so recognized here since the race carved a habitation in the wilderness, of sound education, excellent business capacity and a poise and a placidity of disposition. He accepted the obligations, business, civic, religious, that presented themselves, and gave faithful and effective work in every relationship.

RAYMOND BINFORD.

HOME FOR SALE

Indiana Yearly Meeting offers for sale a desirable residence, with garage, in West Richmond; modern improvements and in good condition; easy payments. Write Amasa M. Jenkins, Chairman Disbursing Board, 609 National Road, West, Richmond, Indiana.

SENECA H. STEVENS

Senaca Hinckley Stevens, although born in East Farnham, Quebec, Canada, was of New England parentage, being a lineal descendant through two lines of Patience Brewster, daughter of Elder Brewster of the Plymouth Colony. Among his forbears were several notable leaders in early Masachusetts history. Thomas Hinckley, the last governor of Plymouth Colony, was one of them, and furnished the name, Hinckley. Seneca Stevens was born November 15, 1835, the son of Seneca and Sarah Knowles Stevens. He was the youngest of six brothers and two sisters. His mother, we are told, especially consecrated him to the Lord. Herself a minister of the gospel, she left her home to engage in religious service in Vermont, when Seneca was too young to remember her, and was taken ill there and died. His childhood was not particularly happy because very often he was misunderstood and he secretly yearned inexpressibly for mother love, a feeling cherished even to manhood.

When twelve years of age, before he knew anything of Bible teaching, he attended a revival meeting, with the result that the next day when alone in his father's barn he gave himself completely to Christ. With his limited advantages his efforts to obtain some book knowledge were pathetic, but he became an apt pupil in the school of Christ. Circumstances obliged him to leave his home when an inexperienced youth in his teens, to make his own way in the world, but the guiding hand and the sheltering care of his never failing Lord was a theme upon which he loved to dwell in after years.

Seneca Stevens was strongly established in the principles that have ever been characteristic of Friends. During the Civil War he was asked by a Baptist minister what he would do if drafted. He replied, "I cannot tell what I *would* do, but I can tell what I would *not* do. I would *not* fight." He defended his position by so forceful an argument that his questioner said earnestly, "You are right. If every Christian would take your stand, there could be no war." His convictions were equally firm in regard to the prohibition of the liquor traffic. At one time he served as city missionary in New York City and dealt with all sorts and conditions of men with tact and sanctified common sense.

His gift in the ministry was acknowledged in his early manhood. With the Bible in his hand he was a faithful and earnest preacher, emphasizing the fundamentals of the saving grace of God. He visited Philadelphia, Ohio, Canada, California, and New England Yearly Meetings preaching the word as led by the Spirit, and many of their constituent quarterly and local meetings listened to his messages. Sometimes, also, he held appointed meetings among others not Friends and was always welcomed. When the pastoral system came into vogue, he served as pastor in several communities in his own Yearly Meeting.

When middle aged, he married Phebe T. Osborne of Quaker Hill, New York. She was an elder and a faithful pastor's wife and shared also in his visiting ministry for six years. Two years after her death, he married, in 1904, Alice C. Earle, a minister of New England Yearly Meeting. He took his membership to New England Yearly Meeting for a short time, but in 1906 both he and his wife came to Cornwall Quarterly Meeting, New York, to serve in Tillson local meeting. After five years in pastoral work they continued to live in Tillson as resident ministers. For sixty years or more, Seneca Stevens' place in his own Yearly Meeting was seldom or never vacant.

The following quotation from a description of Clark Stevens, his distinguished paternal grandfather, would apply with equal truth to the grandson: "Personally he was one of the finest looking men of his time. Full six feet high, and nobly proportioned, with shapely contour of head and features, dark eyes, and a sedate and thoughtful countenance, his presence was unusually imposing and dignified. He was a prince in appearance and a child in humility, but it was his good and great heart which shown out most conspicuously through all the actions of his long and beneficent life."

He died September 17, 1932, at his home in Tillson, New York, and was buried at Oak Lawn, Rhode Island.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

GODLOVE CHAIRS FOR HULL HOUSE

Jane Addams called at the office of the American Friends Service Committee on Monday, October 24, and was much interested in the program of relief and rehabilitation being carried on in the coal fields of West Virginia. After looking over the exhibit of furniture being made by the Mountaineer Craftsmen Co-operative Association, she ordered two different models of Godlove chairs.

"I'll take a dozen of these, and a dozen of these," she said. "I think we can use them at Hull House. It may be when I get back and see how they fit in, I shall want some more."

Daniel Houghton, who has given practically all of his time to the development of mountaineer craftsmanship among the miners in West Virginia where Friends have given relief, was at one time a worker at Hull House.

SERVICE COMMITTEE RETURNS TO THE COAL FIELDS

August 31, of this year marked the close of a year's relief work in the bituminous coal fields. With the granting of $300,000,000 for relief, the funds to be loaned to the States, the Service Committee had felt that the essential needs of these communities could be taken care of without its giving anything like the assistance that it did last year. Now, however, several counties in West Virginia and in Kentucky have asked that we should return to assist them in their relief situation this year. While they have some funds from the Reconstruction Finance Corporation, there will be auxiliary services, such as food for infants and invalids and also a great deal of demand for warm clothing.

Taking Logan County, West Virginia, as an illustration: They have a program of work-relief which is now under way; but the amount which they are able to pay for their work still leaves the children in a situation where they would not be able to keep from becoming undernourished. That county has asked us to furnish personnel and has agreed to give a generous contribution from their R. F. C. funds to enable us to go back into child feeding this winter. The same thing has happened in Monongalia County, West Virginia. A number of other counties are now in process of making a similar arrangement. This means that Friends will be in relief work in the coal fields during the coming winter.

It is probable that the size of the program will not be as large as it was last year. The demand for personnel will be smaller. The call, however, for gifts in kind in terms of food and also for warm winter clothing of all kinds will be as great as we can possibly meet. Groups west of the Allegheny Mountains who wish to send any kind of food in kind or clothing will please forward it to the American Friends Service Committee, P. O. Box 156, Morgantown, West Virginia, as they did last year. Those groups east of the Allegheny Mountains should send gifts to the American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pa. Presently definite instructions will be prepared for sewing groups who wish to make garments for these unfortunate friends of ours; also full instructions about packing and shipping second hand clothing which friends may wish to furnish.

The call for funds will be very insistent. Although the R. F. C. is administering its funds as carefully as possible, it is only, after all, a small fund and the need for supplementing it will be ever present.

Of course the more important and long time service which Friends have in the coal fields is the rehabilitation work. Our continued contact with the relief situation clears the way for us to carry these plans further. During the summer surveys have been made of a number of communities where the Farmer-Miner combination is believed to be practical. Also at the moment we are exploring the possibility of the development of a barter plan which will enable people to be more nearly self-supporting. Full announcement of these steps will be made later, as they are more fully developed.

Any group of young Friends, or others, who wish to study the coal situation, are now able to secure from us the booklet published by the Associated Press called "The Human Price of Coal." Order may be placed with the A. F. S. C. office, 20 South Twelfth Street, Philadelphia, Pa.

We have only begun our real service, if we make a permanent contribution to the human problem presented in the coal fields. The second year is the point where we are likely to grow tired. Shall we not now once again put our shoulders to the wheel in this practical effort to demonstrate our belief that there is something in God in every man.

All kinds of food stuff and clothing that can be given and also gifts of money will be deeply appreciated, but, more than that, continued interest and thought of friends about the problem is the essential if we are to measure up to our opportunities.

CLARENCE E. PICKETT.

A MINISTER

A humble child of God was she,
Her days were full of toil and care,
Her heavy burdens hard to bear,
And yet she always smiled at me.
Her smile revived my faith in Thee.

A minister of God was she.
Her loving message gave me cheer,
She stood beside me at the bier
Of my dead hopes and showed to me
The goodness and the love of Thee.

ADALINE COSAND BROWN.
Indianapolis, Ind.

AT JOURNEY'S END

Mary E. Mott, of Earlham, Iowa, sailed for Palestine this fall with Katherine Haviland and Marian G. Lantz, of Massachusetts. She will teach mathematics in the Friends Girls School at Ram Allah. The following letter was written by her on her arrival in Palestine.

"It seemed strange to think that the things which were taking place in our imaginations last summer are now actually true and that we are really writing you from Palestine. Everything has worked out beautifully and I want to thank you for your thoughtfulness about us.

"The sea voyage was a very pleasant and interesting experience for me. I was quite comfortable in my tourist cabin and met some nice people in the tourist dining room. The deck stewards were kind, too, and I was with Katherine and Marian on deck, playing shuffleboard, listening to the ship's orchestra, or resting much of the time. I found an Italian liner quite interesting.

"The stops we made were experiences that will always be pleasant memories. Gibraltar, Cannes, Naples, Athens—each was interesting in its own peculiar way. The one excursion I took was the Pompeii trip. That and the day in Athens will stand out as the red letter days of the whole journey to me. It was amazing how cheaply we were able to see the sights on our own in Athens under Katherine's competent guidance. The drachma which used to be worth about nineteen cents before the war is now worth about two-thirds of a cent. A train ticket from Piraeus to the subway station was one drachma each. We rode a long way in a taxi for three cents each, just imagine! The Acropolis, Mars Hill, two museums, the Near East Relief, an English tea-room, and several shops were some of the places we visited and I feel we had a

much more satisfying day than if we had been piloted about by a professional guide.

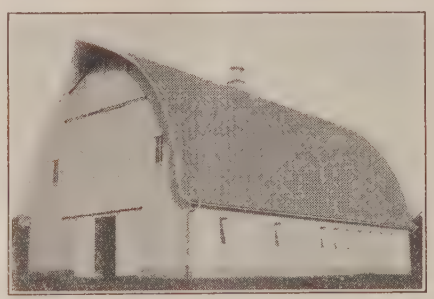
"Now we are in the land of stone-terraced hillsides, of camels and of picturesque costumes, of arched doorways, of ever changing silhouettes against the soft, sunset sky. The pictorial and poetic aspects of the country are a continual delight to us to whom they are strange. Already, too, we are beginning to understand better than before how the life of this people was reflected naturally in the Old Testament. We have already seen the hills of Emmaus and of Moab, the Valley of Aijalon where the sun stood still, the Mount of Olives, and other places of great importance in Christian and world history. We are looking forward to seeing many more. Probably next Monday will be a day of sightseeing in Jerusalem. We have been in, once, to a W. C. T. U. meeting but have not seen the Mosque of Omar, the Church of the Holy Sepulchre, and the other things everyone should see."

PROGRAM OF BALTIMORE YEARLY MEETING

Baltimore Yearly Meeting will hold its 261st annual session at the Homewood Meetinghouse, Baltimore Maryland, November 11 to 15. Alexander C. Purdy, of the Hartford Theological Seminary Faculty, will have charge of the devotional periods throughout the Yearly Meeting and also will give an address on "Our Economic Apocalypse and its Meaning for Christian Education," on Monday evening, November 14, at a public meeting. On Sunday evening, November 13, Rufus M. Jones will address a public meeting, to be held at Park Avenue Meetinghouse, giving the Eli M. Lamb Lecture. The special young Friends program will be on Saturday, November 12, with business sessions and supper at Park Avenue Meetinghouse, followed by an evening group discussion on "Problems of Young People in the World Today," to be led by Rabbi E. L. Israel. The public evening meetings on Friday and Saturday, November 11 and 12, will be addressed respectively by Colonel A. W. W. Woodcock, Federal Director of Prohibition, who will speak on the "Aims and Work of the Bureau of Prohibition," and by Hornell Hart, of the Bryn Mawr College Faculty, who will speak on "Prosperity — Material and Spiritual." As last year, one business session, that on world service, when Clarence E. Pickett will present the report of the American Friends Service Committee, and three evening meetings, as well as the peace oratorical contest and the young Friends activities, are to be held jointly by the two Baltimore Yearly Meetings.

AT FRIENDSVILLE ACADEMY

Friendsville Academy, Tennessee, situated in the foot-hills of the Great Smoky Mountains, has started on its seventy-sixth continuous school year. Due mainly to depression the enrollment is only fifty-seven which is twenty-five less than last year. Many of the students who came without funds had to be turned away because we were unable to provide work whereby they could pay their way. The service of the school can be greatly extended by increasing the number of scholarships and opportunity for self-help for these students. Fortunately we are making some progress along these lines.



Through the generosity of a Friend, the Academy is the proud possessor of a new modern dairy barn, and a herd of eight Jersey cows. We now furnish our boarding department with all the milk and butter needed, which is mighty fine for our boys and girls.

Students have always been required to do most of the work, but this year when it is very difficult to keep the school going we have arranged for the students to do all the work. They prepare the food, cook, wash dishes, clean house, wash clothes, iron, fire furnaces, sweep and dust, mop and oil floors, feed cows, milk, churn, cut wood and do all odd jobs. We do not have a paid person on the campus except the faculty.

Yes! the depression has hit Friendsville Academy, very decidedly so, but heroic efforts are being made that the work shall not be decreased, for the need and opportunities are great as ever.

MARVIN H. SHORE, *Principal.*

ELLA C. VEEDER HONORED

Eighty members and friends of the Ladies Aid and Woman's Missionary Society assembled in the First Friends Church, Long Beach, California, for the October meeting, and celebrated the eightieth birthday of Ella C. Veeder, a loved and faithful member and the teacher of the women's Bible class. After sewing at nine o'clock, Mrs. Veeder led the devotionals preceding the business meeting, presided over by Mrs. Albert Small, president of the Aid Society. Mrs. Lorne McRorey, soprano, sang the beautiful selection, "The Touch of Thy Hand." A delicious luncheon was served at tables beautiful with floral decorations in the autumn shades. Seven others were present whose birthdays occurred in October. Tributes to Mrs. Veeder in original verse were read by a number of friends, and Mrs. Myrtle Wildman presented her with a beautiful floral gift. A unique feature of the program was the arrival of the postman, who proved to be J. G. Cox, and who delivered forty or more greetings to Mrs. Veeder and some also to others present. Ella Veeder and Bertha Ahrens were presented with birthday cakes.

The Missionary meeting in the afternoon was presided over by Sarah Lindley, president. Mrs. Small conducted devotionals, using as her theme, "Good Citizenship." A group of women from the Grace M. E. Church presented a skit entitled, "Luncheon and More," which was a challenge to Christian women to preserve prohibition and to promote an interest in the duties of good citizenship. Miss Harriett Reitveld, of the local Y. W. C. A., who for a number of years has been engaged in the work of the Association in China, spoke on the study book, "Lady Fourth Daughter in China."

NEW YORK SECTIONAL Y. F. CONFERENCE

At Sidney Grove, near Unadilla, New York, from September 30 to October 2 inclusive, was held a conference of the young Friends of the second group in New York Yearly Meeting. This grouping does not pertain to age, experience, or excellence in any manner but is purely a geographical distinction, New York Yearly Meeting being divided by the Young Friends Board into three conveniently located sections, thus giving as many Young Friends as possible the opportunity of attending one or more of the conferences.

About forty young people registered and attended full time besides several others who were present a portion of the time. Young Friends were present from Rockdale, Smyrna, Hyde Park, Poughkeepsie, Auburn, Union Springs, Perry City, Sidney, and Unadilla.

Aside from the enthusiasm of the younger group, the success of the conference was due very largely to the adult leadership which consisted of Wm. J. Reagan of Oakwood School, Elizabeth L. Hazard, Yearly Meeting Secretary, and Ruby Gilmer of Enfield Larger Parish and Perry City Meeting. Henry M. and Anna M. Vore of Unadilla Meeting, Valentine Krumm of Unadilla, and Sidney A. Cooper and wife of Smyrna also rendered assistance.

Any comprehensive account of the occasion would be incomplete without mention of a young Japanese student of

Auburn Theological Seminary, an affiliated member of Poplar Ridge Meeting, who was present and contributed much to the success of the conference. Ingeborg Tallasksen and Grace Nichols, two mothers of participants, rendered helpful service in caring for the physical needs of those in attendance.

On Sunday, M. D. York, a staunch Friend who is serving as pastor of a community church in a nearby village, had charge of the devotions and spoke most helpfully to all present, especially to the young people. The high tide of the conference was probably reached in this meeting.

The theme of the conference was "Soundings for Our Course." We trust our youth received inspiration and an outlook upon the problems of life that will help them through the years.

Many of the young people when departing for their homes expressed hope that such an event might become a permanent feature of our yearly calendar.

CAMP ARBOLADO!

Camp Arbolado is a retreat for Young Friends of California Yearly Meeting. This conference is held every summer, usually during the month of August. It was held this year from August 27 to September 3.

The Camp is located in the San Bernardino Mountains, about 90 miles east of Los Angeles. It is an ideal location for such a gathering as the camp is a constant inspiration to any young person due to the grandeur of the Santa Ana Canyon and the pine-covered hills. The whole camp is secluded from roads and intrusion, the tent houses being hidden among the trees.

Very successful was this year's camp. Instead of having 50 campers as was first anticipated, the management looked forward to taking care of over 125 young business men and women. This was the first year that so many of the Friends Churches were represented. Some young people came from as far north as Lindsay, Citrus Heights and Fresno and from as far south as San Diego.

The classes were held in the "Chapel," benches arranged on the hillside for the audience, and a small platform and pulpit for the instructor and the other remaining classes were held at the fireplace. The first classes in the morning were given by Ernest Lamb from Los Angeles, and Ray Carter from Bell. Their subjects were "Becoming Acquainted with Bible Friends, and "Studies in Corinthians," respectively. The second hour Paul Younger from Alamitos conducted a very worthwhile class in "Studies on Leadership Training" for the older young people and Blaine Bronner from Citrus Heights conducted a class for the younger people at the same hour on the topic, "C. E. Methods." The last class in the morning was turned over to the study of missions. The Honduras field was very able covered by Helen Oakley from Long Beach, a returned missionary from Central America, and "World Wide Missions" by George Taylor from Whittier, which was of vital interest to all the young people.

The afternoon was spent in recreation and sports of all kinds which were conducted by George Taylor. Tether ball, indoor, horseshoes, paddle tennis, horseback riding and hiking were enjoyed by all at camp.

In the evening the young people gathered around the campfire to enjoy the service which included a song service, special service, the reading of the camp paper, and then the inspirational message brought by Byron Deshler from Fresno. Through his messages many accepted Christ as their personal Savior for the first time, many re-dedicated their lives and several consecrated their lives for full-time work in Christian service for their Master.

If anyone who reads this article will be in California next summer, plan to spend part of your vacation at Camp Arbolado.

Whittier, California.

MODALE A. SNYDER.

"ONE CLEAR CALL"

Watchman what of the night, politically? Can Herbert Hoover be re-elected? The morning cometh. The sky is showing a faint streak of dawn. There is the sound of a going among the mulberry trees. There is a fighting chance. Let us fight and work and pray. "More things are wrought by prayer than this world dreams of."

His Detroit speech was magnificent. It will be good for a half million votes. I will not say it was the turning point in the campaign. That happened some weeks ago. His course now is like a great river whose volume is constantly swelled by tributary streams. May its tide increase more and more, until it bears to this great President the renewed mandate of the republic.

And also cometh the night, in the threat of defeat. Let no one think the battle won or victory assured. He will need every vote to which he is entitled. The danger lies in the stay-at-home voter. Let no one whose heart is filled with gratitude for untiring service under heartbreaking conditions, fail to vote.

CHARLES E. VEEDER.

Long Beach, Calif.

"OLD GLORY" UNSULLIED

Is the power of "Old Glory" declining with years?
Have her folds lost the force of the tide?
Is "The Old Ship of State" ocean bound from the piers
With a compass unsafe for a guide?

Has an enemy stealthily sullied and fled
From the flag which he fears yet defies?
When the highways are strewn with the wrecks of the dead
Will the tragedy open our eyes?

"Prohibition reform" is a foe, not a friend.
'Tis venomous lure with a coil.
Will America, high as the heavens, descend
To the underworld terror's turmoil?

O my comrades, I beg of you now to elect
Men opposed to the flag over "bars"!
May "Old Glory" unsullied forever reflect
The majestical sweep of the stars.

FRANK BARRETT.

Leesburg, Ohio.

BUTTERNUTS QUARTERLY MEETING

Butternuts Quarterly Meeting was held at Unadilla, New York, October 15 and 16. The weather was ideal, with that hint of frost in the air which is at once suggestive of the cozy comfort of the fireside and of the freshness and brilliance of the October out-of-doors. The great Artist had painted the forests with a score of radiant shades of color. What a setting for a meeting of a people who revel in the beauties of the spirit as well as the delights of Nature!

David F. Lane, Clerk of New York Yearly Meeting, with his wife Harriet T. Lane and John I. Lane, all of Poughkeepsie, honored us with their genial presence as well as with their appreciative words. Our only regret in regard to the visit of the Lanes was that they could not have remained longer.

The ministry of Douglas Parker of Glens Falls was highly appreciated. He addressed us four times during the sessions, each time with a real message of comfort and help. His address on Mexico was much appreciated as was his exposition of the Sermon on the Mount.

Young Friends served the dinner and lunch on Saturday, while the matrons were the Marthas on Sunday.

CLOTHING NEEDED

Apropos of the many calls for clothing during the coming winter months, Friends will be interested in knowing that Fred L. McMillin, in a recent letter, solicits our interest in such a service for mountain Friends. He indicates a growing need for clothing either used or new. Shoes and knit cotton sweaters are mentioned by him. Packages mailed to Fred L. McMillin, Tellico Plains, Tennessee or J. Edward Ransome, Belltown, Tennessee, will meet a real need.

QUAKERDOM · AT · LARGE

Under the caption, "Who's Who in Newmarket—Let's Get Acquainted," the Newmarket, Ontario, *Era* for October 14, published a sketch, with picture, of Joseph McCulley, Headmaster of Pickering College, in which were expressed hearty words of appreciation of the school as well as of its directing head. The issue included pictures of Pickering and also of our erudite and forthright Friend, Dr. Wm. P. Firth who was for many years its Principal.

* * * *

In honor of his ninetieth birthday anniversary, Herman D. Williams, pioneer resident and well known Friend of Southern California, was tendered a reception on October 17 at the home of Mrs. Ida Brooks, in Whittier, California. Many friends called to express their appreciation of our aged Friend, who in former years was prominent in the life of the little Quaker city. In its early years, he and his brother-in-law, B. F. Arnold, edited and published the Whittier *Register*.

* * * *

At our request Max I. Reich has written to tell us something of the nature of his work this year as a member of the Faculty of the Moody Bible Institute of Chicago. He says that his primary function is that of shepherding the increasing number of students of Jewish origin and background. He gives his courses in the Old Testament and is at the disposal of the Extension Department for lectures. At the time of writing, he was giving a course in "The Community Church," at Drayton Plains, Michigan, and was soon to go to Kansas City for a similar service. When at the Institute he is in demand for radio talks and for the daily devotional chapel exercises.

* * * *

Receipt of an attractive, illustrated brochure, "The Story of Ohio as Told by a Museum Exhibit," is gratefully acknowledged. It is written by Harlow Lindley and published by the Ohio State Archaeological and Historical Society, of which he is Curator of History. He has worked out a novel idea by developing at the State Museum at Columbus a Hall of History through a series of well arranged exhibits showing the successive periods of development in the history of Ohio. The basic elements of this exhibit, in so far as they can be shown in type and picture, comprise the subject matter of this brochure. Having had the privilege of visiting this Hall of History, we enthusiastically acclaim it as a significant and forcible demonstration of the author's opening sentence: "The modern museum is no longer a curiosity shop but it is an educational institution devoted to real visual education."

* * * *

Under issue of October 25, the Kokomo, Indiana, *Tribune* published in full an address given by A. Ward Applegate before the Kokomo Rotary Club upon William Penn and his contribution to American life, the occasion being the appearance of the Penn memorial postage stamp. In the course of his speech Ward Applegate said: "Many of the heroes of American life have been honored in this fashion, including great military leaders of the nation, but none of them, so far as we know, have appeared on the stamp in military attire. It is therefore rather incongruous that Penn, the only Quaker and pacifist to be thus honored, should appear in a suit of armor!" Incidentally, we learn over the radio that the Penn stamp has been so tremendously popular that the Postal Department was forced at once to increase its issue.

* * * *

Very appropriately, and in evidence of growing brotherly love (perhaps we should say sisterly love, inasmuch as both Editors are women), the two Quaker publications of Philadelphia, *The Friend* and the *Friends Intelligencer*, collaborated in making their issues of October 20 and 22 respectively, William Penn anniversary numbers. The periodicals contained the same contributed articles, among which were the following: "William Penn and Education," J. Henry Bartlett; "Penn's Paradoxical Career," Harold E. B. Speight; "The Versatility of Penn," Francis R. Taylor; "William Penn and the Indians," Lawrence Lindley; "William Penn and an Unarmed State," William I. Hull; and "Penn's Woods, 1682 to 1932," Edward E. Wildman.

* * * *

On the occasion of his eightieth birthday, Judge William O. Barnard, of Newcastle, Indiana, was honored with a testimonial banquet attended by some seventy-five attorneys from various parts of the state. Still active and prominent in the practice of the law Judge Barnard holds a high place in the legal profession. His record of public service includes three terms as county prosecutor, six years on the bench, and a term in Congress. As President William C. Dennis of Earlham College said in an eloquent tribute to our Friend, "It seems the very irony of fate that a man so truly liberal and progressive in the very best sense of those words should have suffered unmerited defeat" for re-election to Congress in 1912 through the split in the Republican party. Otherwise a long and useful career in national life would doubtless have been his. Other interests, however, have gained through this vicissitude of politics. For example, in more recent years Judge Barnard has taken an increasing part in the work of the Society of Friends. He is a member of the Permanent Board of Indiana Yearly Meeting and is also a member of the Board of Trustees of Earlham College, and in both capacities, as well as in others, his faithful service and wise counsel are greatly appreciated.

NEWS OF OUR MEETINGS

Harmony Friends Meeting, near Wessington Springs, South Dakota, enjoyed a social evening on October 14, in the nature of a reception at the parsonage and church. Dorotha Anderson Gillette, Sunday School Superintendent, and her husband, Jay Gillette, recently married, received the well wishes of the 135 people present.

* * * *

The annual Rally Supper of Homewood Friends Meeting, Baltimore, Maryland, was held on October 13, with A. Viola Horisberg as toastmistress. Ralph Fox enlivened the program with appropriate piano solos, and Eleanor Richardson, General Secretary of the Baltimore Y. W. C. A., a new member of the Meeting, explained the need for sewing for destitute families. The major address of the evening was given by D. Elton Trueblood, Executive Secretary of the Meeting, who stressed the importance of the development of a strong group life. "If we can build up strong centers of group life where people love each other," he said, "we shall not be escaping the difficult problems of the world, but we shall be providing the spiritual power by which the individual members will be enabled to go out to help solve those problems."

* * * *

October 20 was a full day for Homewood Meeting Friends of Baltimore, Maryland. The women of the Meeting gathered in the morning to spend the day sewing for needy families, a work in which all the churches of the city are participating. At five o'clock in the afternoon the Finance Committee met, and at six there was a prayer meeting. A supper for all was served at 6:30, for a moderate price, and afterwards the Meeting on Ministry and Oversight was held. At eight o'clock, D. Elton Trueblood gave a lecture on "The Modernist Movement in the Roman Catholic Church," the first

series of monthly lectures on the ral topic of contemporary religious ers and movements. Youth Friends he Meeting had as their speaker unday, October 23, Albert Hutzler, ident of Hutzler Brothers Company.

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tober days have been full of interest Greenfield, Indiana, Friends. Among interesting thing featured in a mis- ary program on October, which was ned by Mary Ruth Brown was a t sketch of the life of Pearl Buck, a review of "The Young Revolu- ist." Rally Day and Promotion exer- s were held on October 9, with a very resting program. Eight pupils were moted from Primary to Junior De- tment, and were given Bibles, and rds for perfect attendance were le. The Missionary Society held a t interesting meeting at the home of abeth Hill, October 18. Mary Brunner e the scripture lesson. Harriett wn spoke briefly on the work to be e this year. The lesson from the dy book, "Lady Fourth Daughter of na," was splendidly given by Lucy Bin- d and Ethel White. Ethel Loudenback, delegate to the Wilmington Confer- e, gave a most interesting report, and ught back two happy surprises for meeting: first, that our Missionary iety was given second place for credits ned in work done last year; second, t two members of our Bible school, tty Jean Foster of the Primary, and rriett Powers of the Junior Depart- nt, were given awards for having most nts in the missionary reading contest nsored by the Junior Department of Woman's Missionary Union of ends in America. Our meeting is very ppy to have all these honors come to

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Members of the First Friends Church Pasadena, California, of which Edwin Grew is pastor, met for an evening ether on October 14. One hundred and ty-five were present at the dinner ich preceded the program. Louis T. es of Whittier was guest of honor at occasion, and gave an address, ac- mpanied by colored slides, on the Indian life of the Southwest, where he has visited. Harry Haworth, a member of the Meeting and associated with the visual education department of the city schools, showed motion pictures of several Indian tribes. Not only did the evening furnish a good background for the study of the American Indian in the missionary circles, but pledges for four hundred and eighty-seven dollars for the missionary work were made, about half of which were in cash.

* * * *

Elizabeth Haviland, who was for five years a missionary in the Friends East African Mission and who is now a teacher at Nebraska Central College, is planning to visit as many of the meetings in Nebraska Yearly Meeting as possible, showing some stereopticon pictures she has of the African work. The Woman's Missionary Union of the Yearly Meeting will finance her travels as far as their funds permit. She is hoping to visit Colorado during the Christmas holidays and to visit some of the more distant meetings then. Vivian S. Watson, who is president of the Missionary Union, will accompany her to some of the meetings near Central City.

* * * *

Indianapolis First Friends Church reports the organization of a closely graded church school this year and has launched out with a great deal of zeal on the winter's program. Beginning with the cradle roll department there is a place for every age to and including adult classes. Most of our teaching staff have leadership training diplomas and are able to make the work not only profitable but very interesting. Charles A. Reeve has been selected as general superintendent with Murray H. Morris as assistant. The department heads are: Elizabeth Edwards, High School department; Nellie G. Dawes, Junior; Mable Mitchell, Primary; Geneva Pray, Beginners; Geanette McCammon, Nursery; Esther Baldwin, Cradle Roll; Irene Trueblood, Home department.

* * * *

The return of the Minneapolis delegates from the Triennial Conference was the signal for the annual open meeting of the W. M. S., with supper at the church and a good program. The Margaret Fell class secured outside talent: Violinist, 'cellist, pianist, vocal soloist, and reader, who rendered an enjoyable program during the dinner hour. After all had joined in singing some of the conference songs, we adjourned to the church auditorium and heard Mabel Benson play a piano solo and Irene McCracken sing—always a treat. Then came the spicy, interesting, and informing reports of Elizabeth Thompson, treasurer of the Union for the past three years; Annie Goodacre, delegate to the convention; and Harriet W. Purdy, president. . . . Alfred Hanson of Bear Creek, Iowa, was a guest in Minneapolis on Sunday, October 23, and spoke acceptably in the morning meeting for worship.

* * * *

Toronto, Ontario, Friends will observe on next Sunday, November 6, "Toronto All Friends Day," the purpose being to bring together all those of Toronto and vicinity who are interested in the Society of Friends, its ideals, its work, and its worship. There will be a morning meeting for worship according to Friends' custom. Following lunch, Arthur G. Dorland, Clerk of Canada Yearly Meeting, will deliver an address on "The Future of Friends in Canada," which will be followed by questions and discussion.

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MARRIAGES

BEAL-BERGMAN—At the home of the bride in Minneapolis, Minnesota, September 28, 1932, Clifford O. Beal and Margaret Bergman. Ellison R. Purdy, minister.

MAXWELL-POTTERF — At the home of the bride's parents in Eaton, Ohio, October 15, 1932, Arline Potterf, daughter of Mr. and Mrs. Bernard Potterf, and Lowell Maxwell, son of Mr. and Mrs. Allen Maxwell, of Plainfield, Indiana. Rev. C. E. Cotton, pastor of the Congregational Christian Church, minister. Both Arline and Lowell Maxwell attended Earlham College and he was later a student at Butler University. The are at home at the Maxwell home south of Plainfield.

NEWLIN-WHITE—At the home of the bride's parents in Plainfield, Indiana, October 12, 1932, Edythe White, daughter of Mr. and Mrs. G. T. White, and Lawrence Newlin, son of Mr. and Mrs. Everett Newlin. Norval E. Webb, minister. Edythe Newlin is a graduate of Butler University and for several years has been Supervisor of Music in Plainfield Schools. Both are active in young Friends activities in Plainfield Quarterly Meeting and Western Yearly Meeting.

DEATHS

FRAZIER—At Long Branch, California, September 14, 1932, William Frazier. From the beginning of the Long Beach Monthly Meeting, he has been a faithful and loyal member, and was always liberal in financial support. He is survived by his wife, three sons, and two daughters.

HILLERMAN — At Long Beach, California, September 16, 1932, William E. Hillerman, very suddenly. He was ever a loyal and helpful member of First Friends Church at Long Beach. He is survived by his wife and an adopted daughter.

HAROLD—Mary Harold, wife of Dr. Noris E. Harold and mother of N. Edwin Harold, Jr., on October 22, 1932, at the Methodist Hospital in Indianapolis, Indiana. The funeral was held at her late home in Indianapolis and she was laid to rest in Crown Hill Cemetery.

HAVILAND—At San Diego, California, September 28, 1932, Mary Haviland, nearly seventy-one years of age. She was born in Germany and came to this country when three years old. She married Wiley W. Lesslie in 1882, and after his death married George W. Haviland in 1897. She became a member of the Friends Meeting at Alva, Oklahoma, and continued there several years. In 1922 she went to San Diego, and became an overseer in the Meeting there. She was very faithful in attendance and financial support until the time of her death.

KESTER—At his home in Martinsville, Ohio, October 21, 1932, Daniel O. Kester, aged sixty-two years. He was born near Martinsville and spent his life there. He was a member of the Martinsville Friends Church and a trustee at the time of his death. Funeral services were held October 23, at the church, in charge of Judge Hugh J. Wright. He is survived by his widow, Mrs. Mary Fisher Kester, two sons, and one daughter.

MACY—At Lynnville, Iowa, October 3, William Macy, son of Calvin and Cyrena Macy. He was a birthright member of the Friends Church and an active Sunday school worker. Funeral services were held at the Lynnville Friends Church, October 5, in charge of Giles Youngquist, pastor. The deceased is survived by his wife, Hettie Macy, and by four children.

STEVENS—At his home in Tillson, New York, September 17, 1932, Seneca H. Stevens, a well known and highly esteemed minister of New York Yearly Meeting, aged nearly ninety-seven years. In middle life he married Phebe T. Osborne of Quaker Hill, New York, with whom he lived six years. Two years after her death, he married, in 1904, Alice C. Earle, a minister of New England Yearly Meeting, who survives him. Wilbur W. Kamp, B. Russell Branson, and Anson S. Coutant had charge of the funeral service, and interment was made at Oak Lawn, Rhode Island. E. Annah Tucker, a minister of New England Yearly Meeting, conducted the service at the grave.

WHITE—Rebecca White was born in Russiaville, Indiana, in 1856 and died in Hesper, Iowa, October 18, 1932. At an early age she went with her parents, Mr. and Mrs. John Fawcett to Hesper, traveling in a covered wagon. In 1875 she married B. M. White, who died in 1929. Two children of this union, R. J. White and Minnie Bielski, survive. Rebecca White was a deeply interested member of Hesper Meeting. Like the "great woman" of Shunem, her heart and her home were always open. She exercised a gift which enabled her to see and understand the problems of the meeting, in which it was her quiet voice that guided. Funeral services were conducted by George B. Evans of New Sharon, a former pastor.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street Woodlawn Avenue, then walk two blocks so Garfield V. Cox, Clerk, 1332 East 56th St Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the meetinghouse, Eden and Donohue Streets, cinnati, Ohio. Bible School, 9:45, and Mee for Worship, 11:00 a m. Minister, Leslie Shaffer; address, 2854 Winslow Street, Cin nati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shos Street. Worship 11:00 a. m., Bible School 9: m., Christian Endeavor 6:30 p. m. Arthur logg, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Take Grand River car to Ohio, then go blocks north. Bible School, 10:00 a..m.; Meet for Worship, 11:00 a. m. Christian Endea 6:30 p m. Send names and addresses of pe comong to Detroit to Donald B. Spitler, ister, 13560 Roselawn Ave., Detroit, Phone mont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Mee for worship First Day at 11 o'clock. Vis welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and Spruce Street. Meeting for Worship 11 a Pastor, Gervas A. Carey, 2315 East Spruce St

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (C odox). Member of Five Years Meeting. Co 13th and Irving Streets, N. W. Meeting for ship, 11:00 a. m.; Bible School, 9:45 a. m.; C 6:30 p. m.; Prayer Metting, Thursday, p.m. Charles S. Easterling, Clerk, 1223 E Street, N. W., Washington, D. C. All welc

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one b from Conn. Ave. Meeting for Worship First at 11:00 o'clock, First-day school at 9:45. Fri and others interested are cordially invited.

The American Frie

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